

# LIGUORIAN

MARCH, 1961

25¢



HOW TO MEDITATE ON THE  
PASSION OF CHRIST

WHAT IS A PHONY?

SOMETHING NEW IN TEXAS!

QUESTIONS ABOUT  
COUNTERFEIT MONEY

SHOULD THE CLERGY  
PROMOTE MATCHMAKING?



# THE Liguorian

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Democracy and Religion,  
and to All That  
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**THE LIGUORIAN**

**LIGUORI, MO.**

# How to Meditate

*This has been called a short-cut to holiness and the simplest means of growing in the love of God. Learn what it means and how to use it most effectively.*

on the

## Passion of Christ

DONALD F. MILLER, C.S.S.R.

THE central fact of the Christian religion is the passion and death of Jesus Christ. The primary reason for this is that it was through His passion and death that Jesus Christ merited redemption, elevation by grace, the opportunity to attain the vision and enjoyment of God forever in heaven, for all human beings who would ever be born.

The secondary reason for the truth that the whole Christian religion revolves around the passion and death of Christ is that through His many sufferings He taught invaluable lessons to all His followers.

It is for these reasons that reminders of the passion and death of Christ occupy so all-pervading a part in the daily life of the Catholic Church. Indeed, more than reminders. The Mass which, in the words of St. Paul, "shows the death of the Lord," is celebrated in almost every Catholic

church each day. The crucifix is to be found wherever Christians gather; the way of the cross is an integral part of every finished Catholic church.

Besides this daily attention to Christ's suffering and death, the Church sets aside one six-week season of the year for concentrated meditation on His passion. This is called the season of Lent. Many people think of Lent as primarily a period of personal self-denial; they are too dimly aware that all their practices of penance should be motivated and inspired by their thoughts of how and why Christ suffered for them, and what lessons can be drawn from His suffering.

It is for this reason that we here present a brief instruction on "how to meditate on the passion of Christ." First we shall examine some of the wrong attitudes that people

foolishly adopt toward meditating on the sufferings of their Redeemer; then we shall present a plan for making the most of such meditations.

### I. Wrong Attitudes

**A**LL the wrong attitudes toward meditating on the passion of Christ in some way share the erroneous viewpoint that religion should be swathed in sweetness and light, not marked by sad and depressing thoughts of any kind. Different expressions are given to this attitude, among them the following:

"Religion should be built around positive, not negative thoughts; around cheerful, not sad considerations."

"Religion should concentrate on the enjoyment of the good things God has given to man, not on recalling anybody's sufferings, not even the sufferings of Christ."

"There is so much unavoidable suffering in everybody's life that this should not be added to by frequent mental reviews of the sufferings of Christ."

"It was no doubt necessary for Christ to suffer for the sins of the world; but that is over and done with now, and surely He is too good to want His followers to go through all His sufferings over and over again, or to share them in any way."

All the various versions of this attitude neglect or deny several basic truths of the Christian religion, among them in particular these three: 1. True religion begins only with man's redemption from sin, which God chose to achieve only through the sufferings and death of His Son.

2. The only adequate way in which a human being can come to understand how much God loves him and how much he should love God, is through an ever deepening realization of how much the Son of God suffered for him. 3. Christ clearly stated that all His true followers would have to carry a cross after Him and with Him, if they would share the happiness of heaven; courage and grace for carrying one's crosses is gained chiefly by meditation on the kind of cross Christ carried in the first place.

Even apart from these basic truths, there is something very shallow about the thinking of any Christian who admits that the Son of God suffered and died for Him, but who deliberately adopts the position that this tremendous sacrifice of God Himself in his behalf should be relegated to a place of unimportance or neglect in the thinking and motivation of his daily life.

### II. Plan for Meditating on the Passion of Christ

**I**NNUMERABLE saints have set it down as a basic element in striving after perfection that at least once each day a person give a certain period of time to meditating on the sufferings and death of Jesus Christ. This rule can be carried out in many ways. It is observed by one who makes the way of the cross every day; by one who recites the rosary while meditating on the sorrowful mysteries once a day; and surely by one who sets aside ten minutes or fifteen minutes or half an hour each



day for meditating on this fruitful topic.

Such meditation requires something of a plan. The plan is so simple that no one, not even the least educated, need feel that it is too much for his mental ability or capacity for concentration. The plan consists of three parts.

1. The first step in the plan is to acquire some personal and detailed knowledge of what happened during the passion of Christ. The sources of such knowledge are within reach of all. The last chapters in each of the four Gospels tell the basic facts. Innumerable books have been written that enlarge on these facts by scientific recourse to customs, laws, traditions, legal prescriptions and practices that have a bearing on the passion of Christ, but are not specifically mentioned in the Bible.

Everyone can read the Gospel story of the passion of Christ, and those who wish to advance their knowledge and make their meditations more easy, should read one or the other of the many more detailed studies that have been written on the basis of the Gospels.

Any Catholic bookstore or good lending library will have the more or less scientific studies of Christ's life and death by Fouard, Goodier, Filion, Ricciotti, Prat, Daniel-Rops, Lebreton, Meschler. Less scientific, and perhaps a bit more imaginative and popular, are works by O'Brien, Mauriac, Papini, Bishop, Oursler, etc. St. Alphonsus Liguori has an entire book of meditations on the Passion and Death of Jesus Christ.

The Gospel stories, or that part of any of the books by the above named authors that deals with the passion of Christ, may be used as part of one's meditation. A small portion of the book is read, followed by picturing the scene represented, thinking of its meaning, and then making loving petitions and prayers.

2. On every occasion when a person meditates on any part of the passion of Christ, he should apply his thoughts and images of Christ's suffering to one or more of the following topics, each one personally related to himself and the circumstances of his life. To make this clear we use the first person pronouns in the very titles of the topics.

a. *God's love for me as manifested by the suffering of Christ.*

It is said that the human mind would only with the greatest difficulty appreciate the infinity of God's love for His human creatures if He had not manifested this love in the violent sufferings He endured for their redemption.

All the other manifestations of God's love for man — his being created out of nothing, the gift of immortality, the destiny of eternal happiness — all these are brought into sharp and dramatic focus through the passion of Christ. Indeed, countless men and women have been induced to say with conviction and finality, "God loves me infinitely; therefore I must love Him," only after they had brought themselves face to face with how much the Son of God suffered for them.

Thus when one thinks of Christ being taunted by Satan during His agony in the garden, being scourged unmercifully by the minions of Pontius Pilate, being crowned with thorns, carrying His cross through the rough streets of Jerusalem, being nailed to the cross and then hanging on it for three hours, he finds himself forced to say:

"All this You suffered, O Jesus, because You loved me; because You wanted my happiness; because You wanted me to be with You forever in heaven. I must love You, even to the point of laying down my life for You; yes, and to the point of giving up any love of my heart that is opposed to my love for You."

*b. The meaning of my sins.*

The freedom God gave me makes it possible for me to violate His laws. If I choose to do so in serious matters I know that I am choosing to cast my soul into everlasting hell. At the same time I am deliberately outraging and spurning the love of God for me.

By His passion and death on the cross Christ reveals to me two things about my sins, even though the two things seem humanly paradoxical. On the one hand He shows me to what an extent I choose to attack God by my sins. St. Paul describes sinners as "crucifying Christ to themselves again." Thus one learns to look on his sins, already actually committed or possible in the future, as an assault on Jesus Christ with the same weapons that were used by His executioners. Sin is a scourge with which the sinner whips the body of Christ;

a circlet of thorns that he presses into His head; a hammer with which he pounds home the nails through His hands and feet.

At the same time, by a divine paradox we say, it was by suffering all these torments at the hands of sinners that Christ merited forgiveness of the sins of any sinner who would repent. What a tremendous thought this is, that even while our sins so tortured the body of Christ, He was making His very suffering a means through which we might obtain forgiveness of those sins. How can anyone think of this without sorrow for past sin, and the unshakable determination that the sins will never be repeated?

*c. An example of every virtue I need in my daily life.*

No one can ponder any part of the passion of Christ without being reminded of some virtue that God asks all His followers to practice. Each scene in the tragic succession of events from Maundy Thursday to Good Friday afternoon prods one to think about some important virtue, even though the price to be paid for that virtue is never so high as it was for the afflicted Son of God.

His agony in the garden, with its climactic prayer, "Father, not My will, but Thine be done," inspires resignation to God's will in every interior and exterior trial.

His meek and often silent acceptance of the brutal handling by His tormentors, of the lying accusations made against Him, of the unjust sentences of death passed both by the Jews and the Roman governor, in-

spire shame for one's outbursts of anger and resentment against others, and the strong desire to be just or patient as Christ was in the face of affronts and unkindnesses, of discomfort and annoyance experienced because of the faults of others.

His enduring of the awful scourging, each blow of which caused the most acute pain, cannot but remind one of the virtue of chastity, and of how necessary it is not to pamper one's body by indulgence in forbidden pleasure of any kind.

So it is with every incident, minor or major, that occurred during the passion of Christ. One who recreates it in his imagination is all but forced to see in it an example or a reminder of some virtue, and to find himself almost irresistibly moved to imitate it in his daily life.

*d. How small and light are my burdens in comparison with those that Christ bore for the love of me.*

Christ laid down a challenge to all who would ever believe in Him. He said: "If any man would come after Me, let him deny himself and take up his cross daily and follow Me." (Matt. 16:24)

The thought cannot but come to mind that Christ might have meant to see to it that all His followers should suffer in much the same fashion and to the same extent that He suffered during His passion.

It is known from experience, however, that this is not the case. Christ merely said that each of His followers should take up *his own* cross, as designed for him by God. No one who reflects on the passion of Christ

can honestly say that the burdens and sorrows of his life deserve even to be compared with those that Christ gladly assumed.

For this reason it can be bluntly stated that those Christians who bitterly complain about their sorry lot in life, who cram their hearts with self-pity and their conversation with groanings, have not even made a beginning of learning to think and meditate on the sufferings of their Redeemer.

To such as these one can rightly say: "Look at your hands and feet; they are not nailed. Look at your smooth flesh, it is not torn to shreds by steel-tipped flails; look at your compensations and comforts; most of them your Saviour did not experience at all."

The lesson will be without profit, however, unless the one who hears will begin to make a little daily meditation on what Christ endured for him.

*e. The reward that will be mine in the end.*

Meditation on the sufferings of Christ and on the lessons they teach His followers should never be made without some mental reference to Christ's ultimate triumph over suffering and death, and the share in that triumph He has prepared for all His followers.

Indeed, half-consciously at least, the thought of this should be present throughout all one's thinking of what Christ had to endure for the redemption of the world. Beyond dark Gethsemani, and the courtrooms and the dungeons and the blood-spattered

streets of Jerusalem and the naked brow of the hill called Golgotha, and the stone-enclosed tomb, one should always see the glory and triumph of Easter.

The glorified body of Christ, emerging from the grave, shining with new beauty, capable of passing through closed doors, of moving with the speed of thought, and incapable of suffering any more, should never be completely out of the range of vision of one who looks at the same body covered with blood and sweat and dirt and wounds during the passion of Jesus Christ.

By the same token, all the applications one makes of the sufferings of Christ to his own problems, his own battles with sin, his own burdens and sorrows, should not be without the upholding thought that these are but means to a glorious end.

Indeed, the end is twofold. Peace on earth, the peace that the world can never give, comes to those who steep themselves in the memory of the passion of Christ. These are the unruffled, undisturbed, cheerful souls who take the problems of their daily

living in stride, because the passion of Christ has brought them strength and grace and peace. And they know that the peace in their hearts is only the dimmest kind of foreshadowing of the rapture that will be theirs on their own Easter Sunday.

3. The third and final step in any meditation on the passion of Christ is that of arousing the heart and mind to expressions of love for Christ, and to petitions for the grace to apply to one's life the lessons learned through such meditation.

True meditation is something far different from mere intellectual or imaginative recalling of the scenes in Christ's passion, far different even from speculatively perceiving the relations between these scenes and one's practical problems. All the thinking should evolve into prayers — expressions of love, gratitude, sympathy for Christ, and pleas for the help and comfort and strength that only He can give and that He will give to those who ask for them. This is the secret that makes saints — even out of those who may have been the worst sinners in the world.

---

#### THEY KNOW NOT

O Lord Jesus Christ, upon the cross Thou didst say: "Father forgive them, for they know not what they do." And this surely, O my God, is the condition of vast multitudes among us now; they know not what they might have known, or they have forgotten what once they knew. They mislead the wandering, they frighten the weak, they corrupt the young, but they know not what they do. O Lord, we urge Thee by Thy own dear word. Give them full and saving faith here; destroy their dreadful delusions, and give them to drink of that living water, which who so bath shall not thirst again. Amen.

*Cardinal Newman: Heart to Heart*



## Thoughts for the Shut-in

Leonard F. Hyland, C.S.S.R.

### The Fever Left Her

**H**ERE is a passage from the Gospel of St. Luke which lends itself to meditation by shut-ins:

"But He (Christ) arose from the synagogue and entered Simon's house. Now Simon's mother-in-law was suffering from a great fever, and they besought Him for her. And standing over her, He rebuked the fever, and it left her; and she rose at once and began to wait on them." (Luke 4:38-39)

Perhaps Simon Peter himself was in the forefront of those who "besought Him for her," since she was bound to him by a close family tie, and apparently had been residing with him and his family. All this was, of course, before Peter, with the other apostles, "left all things to follow Him." At any rate, Christ listened to their pleading and cured the physical fever of this good woman.

There is another fever beyond the physical, however, which awaits the healing touch of Christ. Shut-ins can experience it as well as anyone else, and in fact more so, because of their straitened circumstances. We mean the fever of restlessness. Resulting from this fever often are the complications of discontent, rebellion against God's will, envy of others, and lack of charity.

Restlessness is a disease common to this modern age, with its emphasis on external activity, efficiency and speed.

The quiet virtues do not thrive in such an atmosphere. Patience, silence, resignation: modern man is apt to brush these aside in his hurry to reach his self-appointed and largely unimportant goals. These are virtues, however, which in some way must enter into the life of every individual. A good soldier proves himself not only by his bravery in actual battle, but by his patience between battles as well. Frantic activity is not the only purpose of life; to suppose this is to lead a life that is disjointed. Action rightly ordered is meant to be only the fruit of the tree which has needed the quiet weeks and months to mature.

This is undoubtedly one reason for the existence of shut-ins, so that there might be some who have the special opportunity to give an example of patience and resignation in a life of inactivity. But if shut-ins allow themselves to become infected with restlessness, they fail the world as well as themselves.

Let such as these pray that Christ may "rebuke the fever," and cause it to leave them. Let them take hold of the cross firmly, saying to themselves: "This is God's will for me. I will accept it with patience and resignation, begging God each day to strengthen me by His grace for the important work I have to do."

# What Is a PHONY?

*PHONY has become an accepted word in our vocabulary, even though the dictionary lists it as a slang word.*

HARRY S. SMITH, C.S.S.R.

THE word *phony* has a dignified pedigree: it comes remotely from the Greek word meaning *voice*, but more directly and proximately from *telephone*, which means *voice at a terminus*. Knowing, however, that what we hear in a telephone (or phone) is not really a person's voice but merely the vibrations of a diaphragm activated by an electrical current, we have invented the word *phony* to signify anything that is counterfeit, not genuine, deceiving, or a fake.

We use the word *phony* quite frequently because phoniness has just about become an accepted part of our American way of life. We expect to be fooled, and experts in fooling people are regarded as clever individuals.

Perhaps phoniness is a by-product of our entertainment-packed life which, in turn, is a by-product of our

pagan philosophy of life. Through our modern inventions of the movies, radio, TV and sound reproduction we have become used to living in a phony world.

For years the movies governed our lives. We watched wonderful things on the screen and lived hundreds of different lives, realizing all the time that it was make-believe yet often accepting it as true. Radio, once perfected, became part of American living, and our days became filled with sound, all of it (even good music) merely amplified vibrations that came from a speaker. Reproductions on records, wire or tape gave us more sound that was phony — not real, but just an exact mechanical reproduction.

Today television is the most popular and universal source of entertainment because it gives us what both the movies and the radio gave and

brings it right into our homes at the touch of a dial — and free! TV has come to rule our life, and we spend many precious hours before the TV screen watching much that is phony.

Watch TV and you'll see programs larded with canned applause and laughter. Many of the beautiful outdoor scenes we view are only photographed paintings or photographs of other photographs. We watch quiz shows, thinking the contestants are geniuses, only to discover that they were briefed, rehearsed and given the answers to complex questions in advance. On TV everyone must smile. Announcers and performers must learn how to talk and smile at the same time, no matter how silly it makes them appear. It's a smile — but a phony smile. Many testimonials are phony: sports heroes endorse shaving soaps, cigarettes, automobiles, clothes — for money of course; yet who knows whether or not they use the items they recommend? When we marvel at the sight of various hounds gulping chunks of an advertised dog food on TV and then see dogs in real life turn up their noses at the same bill of fare, we begin to wonder if somebody slipped some luscious liver into the processed cereal shown in the commercial.

A beautiful meringue on a pie may be nothing but shaving foam, because real meringue doesn't photograph as well or puff up so high. Pills go to work like human mechanics on our bodies. We have come to believe that our head is filled with thumping hammers and lightning flashes and bounc-

ing springs, and that our stomach is nothing but a set of trap doors and swirling tubes sending specifics to their operating areas where they dissolve with flaking action. Always the wash is whiter when it is not done with Brand X. We never use butter any more; its new name is "the expensive spread."

**A**S A result of exposure to so much that is phony we have almost devised a phony way of life. Everything must look good, sound good, smell good. The wholesome aroma of garden vegetables must be dispelled by a spray. Our soaps and detergents must be made to smell pleasant, besides doing a good job of cleaning as they go deep into the porcelain to remove the nasty stains.

We have become beauty conscious to such an extent that we depend on the phony to give nature a helping hand. Men cover their balding pates with toupees; it keeps them looking young. Short men use elevator shoes; it makes them look tall. Millions are spent on cosmetics — rouge, lipstick, powder, mascara, eye shadow, false eyelashes, hair tint (does she or doesn't she?) and, believe it or not, false hair can be glued to the chest of a man who wants to look virile in a swim suit.

Not only do we live in a phony world, but people themselves become phony. Stealing is not wrong if you get away with it. Misrepresentation is part of business, and in the selling game no holds are barred. Americans have become canny business men and some scruple not to use phony adver-



tising, phony samples and trickery to accomplish the great American business deal. It is supposed to be an old Yankee virtue to be able to outtrade and outbargain someone, as long as we stay within the letter of the law.

Laws must be made to prevent false and phony advertising; the food and drug laws protect us from phony medicines and substandard foods. Postal laws must be passed and enforced to keep phony letters from reaching us, offering us phony deals that will defraud us of our money and property. Our government tries to protect us from phonies, but many Americans are still victims of confidence men, phonies de luxe, who bilk us of our possessions.

Actually there is nothing we can do about phony personalities. They are always with us — people who pretend to be what they are not, who are hypocrites, whited sepulchres, and whose trade mark is insincerity. They are two-faced, professional deceivers, and they cannot be believed or trusted.

**I**T IS not always easy to recognize a phony. Many a husband and wife appear as the ideal couple. In public they are attentive to each other, polite, reserved and almost affectionate. Behind the doors of their home they drop the masks and become what they really are: selfish, abusive, unhappy and frustrated individuals. Many a girl has been deceived into marrying a phony. She was flattered by good looks, fancy clothes and a display of phony chivalry and opulence; smooth talk and

romance turned her head and clouded her judgment. After marriage comes the great revelation; then the divorce court.

Perhaps the most insidious phony is the religious phony, the man or woman who pretends to be holy, God-fearing, righteous, moral and dedicated. Many a priest has been fooled by a member of his flock who sold him on his goodness only to find sadly, that he was being worked for some material end. There is nothing more disgusting than a phony Catholic who prostitutes the dignity and prestige of the Church to his own selfish desires and plans. He may be a big man in the parish or diocese or in a Catholic organization but he is never seen at the Communion rail. The reason? His private life does not measure up to what God expects of a true Catholic. His soul is full of sin: sins of injustice, stealing, insincerity, lust, infidelity, detraction and pride. He goes to church every Sunday but it is just a formality. He fingers his rosary and poses as a small saint; if he does go to confession, he is a phony on his knees. He won't tell the truth, nor is he sorry, and surely he doesn't intend to change.

There are even phony converts to the faith. They join the Church just as they would join any other organization that would help them materially, and when the Church is no longer of any use to them, they drop it. This is one reason why a long period of instruction and waiting is demanded of prospective converts; it gives the priest time to judge their sincerity before administering baptism.

Often a convert is made because a person is in love, and the other party will not consent to a mixed marriage. After the wedding there is no further thought of religion, much less of church attendance. Happily the great majority of converts by far are true and loyal to their new faith and many of them even outstrip cradle Catholics in their devotion to the Church.

Most of us have been deceived by phony friends at some time or other in our lives. All of us reach out for friendship; some make friends easily, others have but few friends to brighten their lives. Nothing, however, is so disappointing as to discover that one whom we called a friend, whom we trusted and to whom we gave our love, turns out to be a phony. Our Lord had that experience when Judas betrayed Him.

We can sift out our real friends from the phonies when troubles come and we need help. True friends are always there when we need them; the phonies somehow seem to see self-sacrifice ahead, and they manage to run away in good time before the so-called friendship is put to a test.

Often it takes half a lifetime to find out who is phony and who is real amongst our friends and acquaintances. When we are quite young, we may put a person on a pedestal, admire him, even imitate him; later on, when we grow up and can judge better, or when we have to live with this person, we find out how shallow, selfish and phony he can be. If we are naive, we are easily impressed; often one who has made a most

powerful impression on us proves to be a phony and just a good salesman of himself. Some are clever enough to fool us all our lives, and perhaps we shall really get to know them at their real worth only on judgment day.

**I**T CAN be safely said that all of us have within ourselves the tendency to be a phony. This inclination rode into the world on the back of the devil when he crawled into the Garden of Eden to tempt Adam and Eve. We need not feel guilty because we experience this tendency, or because we are aware of this inclination tugging us one way or another; we are guilty only when we deliberately allow this inclination to have its way. Then because of repeated surrender, and because we want to hide our guilt successfully, we may begin to wear the mask of a phony habitually.

We may fool our fellow men, but we can't fool God. How truly He knows us! How full of human respect He sees us!

Watch yourself for one day — in conversation, in action, in social contacts, in your prayers, in your work. You make a mistake. How quickly alert you are to excuse yourself or to explain the mistake away! How eager you are to cover up your tracks to save yourself a moment of embarrassment! Anything to save your face! Put on the mask so people won't see the truth!

If we study the matter even superficially, we learn much about the working of our mind and our emotions — not just the insincerity, the phoniness of our attitude and con-

duct. Come up with a reasonable explanation, if you can, why we should care so much about the opinion other people have of us. We ought rather be concerned about what God thinks of us; our eyes should be on Him. Instead of doing that, we walk through our little world like a lonely figure upon a stage, with all the world

for audience, hoping that they will applaud, and fearing that they might not if they learn to know us as we really are.

There is enough of the phony in each of us to keep us on our guard constantly, so that this inclination will be kept in check. Watch yourself honestly for one day, and you will agree.

---

#### POINT OF VIEW

When the other fellow acts that way, he's *ugly*;

When you do it, it's *nerves*.

When he's set in his ways, he's *obstinate*;

When you are, it's just *firmness*.

When he doesn't like your friends, he's *prejudiced*;

When you don't like his, you are simply *showing good judgment of human nature*.

When he tries to be accommodating, he's *polishing the apple*;

When you do it, you're using *tact*.

When he takes time to do things, he's *dead slow*;

When you take ages, you are *deliberate*.

When he picks flaws, he's *cranky*;

When you do, you're *discriminating*.

*Anonymous*

## *Please* USE YOUR POSTAL ZONE NUMBER!

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Help yourself to better service. USE YOUR POSTAL ZONE NUMBER—always!



## *Problems of Professional and Business People*

### Questions about Counterfeit Money

**P**ROBLEM: I am the owner of a small clothing store, and have one clerk to assist me. He is a very faithful employee, but his eyesight is somewhat defective. Hence, it has happened that he accepted a counterfeit bill for some merchandise. In view of these circumstances, I have several questions: When I notice a counterfeit bill in the cash drawer, may I leave it there in the hope that one of us will successfully pass it to a customer as change? If this is not permissible, what should I do? May I give it away to some poor person? May I oblige my clerk to make up for the bill if I am sure that he took it in? And what should I do if a customer returns and claims that a counterfeit bill was a part of his change?

**S**OLUTION: These queries are very timely, because at present there is much counterfeit paper money in circulation. In *Columbia*, the publication of the Knights of Columbus, for December, 1960, Edwin Hoag informs us that in 1957 American citizens were deceived by counterfeit money to the extent of \$142,622, while during the first five months of 1959 the amount rose to \$145,295. This represents only the sums reported to federal or local authorities. The same writer also tells us that "Bad money looks bad." That is,

counterfeit bills are usually badly printed, so that a close scrutiny, especially aided by a comparison with a genuine bill, will generally enable one to detect or suspect fraud.

To turn now to the questions posed by our correspondent: If he discovers that a counterfeit bill has been accepted in his store, he may not pass it on any further. The mere fact that he was cheated gives him no right to cheat someone else. Indeed, if he deliberately passes the false money to another, he is liable to receive fifteen years in prison. But the main consideration should be that this would be a violation of God's law.

If the storekeeper knows who gave him the counterfeit money, he has a right in justice to demand that this person give him good money in its place. However, if he cannot discover from whom he received the bill, he should report the matter to the local police or the Secret Service, who will give him a receipt for the bill and nothing more. Indeed, if he knows with certainty who gave him the false money, it would be the better procedure to report this, because the bill may thus be traced to the counterfeiter. The virtue of patriotism demands that all of us do our part toward eliminating counterfeit rings.

Neither is it permissible to give the counterfeit bill to a poor person, because he will probably attempt to pass it to someone else, and thus the harm to society will be continued.

If the owner of the store has stipulated that the clerk must make up for any counterfeit money he accepts, of course he may in justice require the clerk to give good money for the bad which he has accepted, even though in good faith. But, if no such agreement had been made, I doubt if he can force the clerk to pay. For in the process of making sales, the clerk is acting in the name of his employer, and so the latter must bear any losses that the clerk unwittingly made, as long as there is no contrary agreement. In any event, in the case presented I believe the employer should be most lenient with his faithful clerk, since any mistakes he may make in this matter would appear to be due to his deficient eyesight, not to any voluntary carelessness. In fact, if possible, the employer himself might examine each large bill (\$10 or more) given to the clerk for a purchase.

If a customer returns with the charge that he received a counterfeit bill in change, the storekeeper should require him to prove this, and if he has no proof save his own assertion, no restitution need be made. For, as we know, there are many dishonest persons in the world who would falsely claim that they received bad money from a store, in the hope that they can thus get rid of a counterfeit bill. However, if a customer can prove this, or if the storekeeper himself realizes that the bad money did come from his store, he is bound in justice to give good money for the counterfeit. The reason is that the obligation in justice of giving the customer genuine money in change

still holds even after the counterfeit money has been taken.

Very Rev. Francis J. Connell,  
C.S.S.R., S.T.D., LL.D., L.H.D.  
Professor Emeritus of Moral  
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America

#### ON THE OPPOSITE SHORE

A Texan was trying to impress upon a Bostonian the value of the heroes of the Alamo. "I bet you never had anybody so brave around Boston," said the Texan.

"Did you ever hear of Paul Revere?"

"Paul Revere?" said the Texan. "Isn't he the guy who ran for help?"

#### CARRIED AWAY

Joe's friends were surprised and shocked to learn that he had been arrested — for making counterfeit money.

"Whatever made you do it?" asked Jake as he visited Joe in jail.

"Well," Joe explained, "I guess I got kinda carried away by the do-it-yourself craze."

#### MARKET REPORT

To keep within your budget these days, you have to let the rest of the world go buy.

*Mine Workers Journal*

#### TALK! TALK!

Where words are many, sin is not wanting;

but he who restrains his lips  
does well.

*Proverbs 10:19*

## Big Saints! Little Words!

# ST. LOUIS OF FRANCE

**T**HIS is the story of kings and queens, of war and glory; straight swords and curved swords; thundering horses, love and faith, and hatred too. It is the story of the last of the great crusades. (A crusade meant that lots of people, about seven hundred years ago, wanted to win back the lands around Jerusalem where our Lord had lived and died, and when they went out to fight for that they would wear a red cloth cross on their coats. So they called it a crusade, which is close enough to crossade.)

But this is above all the story of St. Louis, the last crusader. And the story really does not begin with all the above glorious goings-on. It begins with a young boy, named Louis, eleven years old, and his mother has just taken him quietly aside on the very day that he was crowned king, and she tells him: "I would rather see you lying dead before me than to know that you had committed a mortal sin. Be a good man and you cannot help being a good king."

And our little story tonight will be the simple story of Louis doing ex-

F. M. LEE, C.S.S.R.

actly what his mother told him on that far-off morning. He would grow up to be a good man, and so therefore he would be a good king. After all, if you figure it out, a bad man could never be a good king. You have to be good inside first of all if you want to be a good king, or a good president, or a good father, or a good anything. Kings' crowns do not make their heads holy, but a holy head can turn a crown into a halo, more beautiful than all the gold and diamonds of any earthly crown.

Louis had to learn a pretty tough lesson very early in this king business. The lesson was that Louis did not belong to Louis anymore. He belonged to the people just as surely as the people belonged to him. On the very day he was crowned, he was tired after about three hours in the cathedral, and no doubt he wanted to ride out into the woods with the Franciscan priest Pacifico who looked after him, and take a nap; but his mother (who was Queen Blanche, by

the way) told him that his time belonged to the people now, and so he had to get all dressed up in some other clothes and go out and sort of shake hands and kiss the babies all day long.

Of course, that is true for everybody, and not just Louis. If you grow up thinking that your time and everything is just for you, people won't like you very much, and after a while you won't like yourself very much. Everybody will be afraid to ask you for a favor, and they won't want to invite you to parties or anything because they know that you always get sore if things don't go just the way you want them. Sounds funny, but that's the rule: if you want to be happy you have to work kind of hard at making everybody around you happy.

**B**UT let's get back to the great day of little Louis' crowning. A very special kind of adventure happened to him when he went out from the cathedral to say hello to his people. Flags were flying, and all the knights and people were clapping and shouting, and Louis waved to them. They all waved back and kept crying out: "Long live the King!"

And just then Louis noticed ten beggars down at the bottom of the steps. One of them was a leper, and he hung back from the rest, because the law said that he must not get too near people because he might make them sick, and he had to keep saying "Unclean!" so no one would come up to him. And do you know what Louis did? He had decided al-

ready that he belonged to all the people, and he remembered how kind our Lord was to those ten lepers years ago, so Louis just went right up to the leper, knelt down and kissed his hand and then told him he was going to be sure the leper got a big second helping when the great banquet was held that day.

One of King Louis' biggest adventures happened when he was about thirteen years old. He and his mother, Queen Blanche, had been over to the city of Orleans, where all his knights had solemnly promised to be loyal to Louis. But now, as they were going down to Paris, a good knight, named Count Thibaut, came riding hard and fast to tell Louis and Queen Blanche that some of the knights, especially Peter and Hugh, had gone on ahead with all their soldiers and were waiting to kidnap Louis when he got to Paris. They had not meant their promise at all. But the Queen was smarter than they were. She knew there was one more safe castle between Louis and Paris, so she and Louis and the fastest riding knights put their spurs to their horses and rode like mad for the castle. They just made it before the bad knights came galloping up. Yes, they were safe for that one night, but on the next morning when they looked out, they found the castle surrounded by the unfaithful knights. Louis and his mother were just like prisoners. Queen Blanche sent out one young man to ride to Paris for help, but even if he got through, she knew that there was not much help because her army was not in Paris.



It was a pretty unhappy Louis who watched the Paris road from the top of the castle. And then after a long time, he saw what looked like a few little dots way out on the road. But they were moving dots, and after a while he could see that they were people, and then more and more dots began to show, and more and more people were coming out from Paris, hundreds and thousands of them all coming quietly toward the castle. But they did not have any swords or bows and arrows. They were just plain people like ourselves, they were grocerymen and shoemakers and beggars; they were old men and young men, old women and young women, and children — there were children by the barrelful, children laughing and shouting and running up and down and in and out as though school had just let out for the summer. And by now there were hundreds and thousands of people; it was all Paris coming out; Paris was coming out to save her little king. And save him she did! The castle gates opened and Louis and the queen and all their knights rode out right between these good people all the way back home to Paris, and the bad knights could not do one little thing about it. How can you declare war on hundreds of squirming, laughing children?

Yes, Louis had always had time to think of his people and the beggars and lepers, and now they had taken time to think of him and even to save him. He had stopped a moment to kiss the hand of the leper, and now thousands of hands had reached out

to protect and guard him. They did not know they were guarding a future saint.

**B**UT Louis was growing into a fine, strong, handsome king now and he was ready to show his people that he was worthy of their love and loyalty. For years, while Queen Blanche was ruling France, there were always some knights and dukes who were trying to get more and more power, even the whole kingdom. But when Louis took over the reins, they found out they had a king who meant business. His motto was "God and France" and he meant it. When a large army of these bad dukes tried to take over in the south of France, Louis decided that that was enough foolishness, and he went down with his army and cleaned out the whole shooting match. He brought France together and gave her real peace.

As we said at the beginning, these were the days of the crusades, and in his most secret heart Louis had long been planning and hoping to go out to Jerusalem and fight for and win back those most holy places where our Lord lived and died for us. And now that there was peace in all France, Louis decided to go on a great crusade.

In those days, when anyone was going out on the crusades, it was said that "he took the cross." Well, when Louis took the cross, it so happened that at the moment, he could hardly lift the tiniest cross ever made. He was not only sick, he was actually dying, and his mother and everyone

had just about given him up. He was only thirty-four years old. (And that is NOT old, kids!) But the good Lord had other plans for Louis. He would not die for a long time, and only after a long journey through war and victory and defeat and betrayal and sufferings all the way to sainthood. So, suddenly, from out of his deep fever, Louis now awakened and cried out: "Give me the cross of the crusades!"

Those who stood around his bed must have thought he was losing his mind, but Louis was king and they must obey. Bishop William of Paris was there and he took a little crucifix from his pocket and gave it to Louis. The king kissed the cross and life kissed Louis. He fell into a deep peaceful sleep and was suddenly on his way back to perfect health.

**B**UT, as we have said so often in talking about the saints, the road was uphill. Many of the king's knights did not want to go on the crusade. There had been many crusades before and all had more or less failed. But these knights did not know that when this king made up his mind, he did not stop. In fact, he pulled quite a trick on them. It was very, very early before the dawn of Christmas morning and it was time for Christmas Mass. The knights who were sleeping in the dark castle rose up and got dressed for the great services in the cathedral, and I guess they were pretty sleepy when they went in. But they were not sleepy very long because when they saw each other in the light of the cathedral candles and torches, they discovered that some-

one had sewed a red cloth cross to the back of every knight's short coat. Whether they wanted it or not, they had all "taken up the cross" when they took up their coats and put them on. And they all knew pretty well who had sewed on the crosses. Louis, of course! But then they began quietly to smile at one another, and bowed before the altar. Yes, they would follow their king on his great crusade!

And so Louis began to get things ready for the great new adventure. But there was one very special thing he wanted to get settled before he left France. He was worried about a thing called justice. Justice means that everyone gets what belongs to him. Louis felt that he could hardly expect God to bless his crusade if there were poor people all over France who had never had a chance at justice. So he called in the most just knights he had and told them to go into every little and great town and city in France and hold court there and to be very fair to everyone who came in looking for justice, even though the injustice had happened way back in the time when King Philip Augustus, Louis' grandfather, was ruler of France.

That has been a wonderful lesson to kings and people ever since Louis gave that command. And we should all learn that lesson. It is not just wrong to steal, but it is also foolish because the things we steal are like cobwebs in the back of our mind and we have to go back and clean them out sometime at last. Now there was

one special friend of the king, John of Joinville, and after he had paid off all his debts for the sake of justice, he told Louis that he hardly had a penny left. Saint Louis looked at him and said: "John, a sacrifice is giving up a good thing to get something better."

And do you know, John understood the king very clearly, because now he had a clear conscience. To sacrifice means to give up something, and now that John had given up what he owed to different people, he really had something much better. He was one of God's just men. He had peace of mind, and money could not buy that.

**A**ND now from all over France the great knights and their armies were marching to the little town of Aigues-Mortes on the coast of the Mediterranean Sea. Here there were all kinds of ships waiting to take them to the Holy Lands. King Louis was there, and so were his brothers, Robert, Charles, Alphonse and all their soldiers. Then, one fine morning, the man in charge of the ships, called the master mariner, decided that the wind was perfect, and so everybody marched on board. The sails were raised, and as sailors and soldiers and everyone began to sing *Come Holy Ghost*, the great crusade set out for the Holy Land.

Well, to say the least, things did not go very well at all. A terrible storm came up when the ships were near an island called Cyprus and a thousand ships were lost or blown away, and that left only about seven

hundred ships. But Louis did not look around for the lost ones, because he knew his enemies would know all about his coming by now, and he had to get to the Holy Lands before they got their armies ready to fight him. Actually, he went to Egypt first, so that he could destroy the enemy called Saracens, and then move over to the Holy Lands.

When they got to Egypt, the sea was shallow, so they had to use small boats to go ashore, and Louis was in the lead. He jumped out into the shallow water and ran to the beach and pulled out his flag of St. Denis, the patron of Paris, and stuck the flag pole into the ground. The battle was on! And the French did a good job in this battle. They drove the Saracens and Turks away and captured the city of Damietta.

And then things began to go bad.

They had an awful time trying to cross a big river, and a terrible sickness started up among the troops. They were willing to fight, but they were too sick to move. And even Louis became very sick, and he had to ask for a treaty of peace. Then, when he had a pretty good treaty of peace going, one of his own men betrayed him, and Louis was taken prisoner. Oh, he had fought well, and he had never really lost a big battle, but it was the sickness and the betrayals that cost him his victory.

And the strange part of it all was that the Turks and Mohammedans liked Louis and trusted him. They would come and stand around and watch this man who never cursed his bad luck. In their own way, they

thought he was a saint, too. You see, the Holy Lands were important, but there was something much more important to God — He was getting a saint out of all this. Louis had learned great patience and humility and trust in God. That was the most precious thing to God — that one of His children had turned to Him in the flower of his youth, like the sunflower turns to the sun, and that it stayed turned to Him, no matter how long or cold or dark the night, and He would find it waiting in the dawn.

How did it all end? In quite a surprising way. Not only did Louis and most of his soldiers go back to France, but the saint actually lived to go on another crusade for the Holy Lands. Oh, he straightened out things at home, and got his son Philip ready to take over the ruling of France, but deep in his heart, the holy places of Jerusalem were calling. Christians were being persecuted and killed, and Louis still dreamed of freeing the Holy Lands so that everyone could go and peacefully adore in the sacred towns and hills where our Lord had been born, had taught, had suffered and died for everyone.

And so he went. But the victory was not to be his. Once again one of his own men would turn everything upside down for him. Louis had made a treaty of peace with the king of a city called Tunis on the seacoast, but when they arrived at Tunis, his admiral attacked the city without asking Louis at all. And so, after a hopeless fight, our poor saint found himself conquered and a prisoner all over again. And then, sickness again. This

time the sickness would take the life of our great saint.

So the history books must call Louis' crusades a failure, but what God calls them can be quite a different thing. History books might have called our Lord a failure, too, because, like St. Louis, He was captured after He had failed to build a great kingdom for God. Our Lord, too, had "taken the cross" like St. Louis, and for both of them the cross was their deathbed. But in the eyes of His Father, our Saviour was the greatest success the world will ever know.

We can say something like that about St. Louis too. There is only one success in this world — and that is to be a saint. So Louis was quite a success, after all.

And just before he died, he whispered a sentence that holds all the secret of his great life, his sanctity, his justice, his glory in battle for the Holy Lands, his crown of sainthood. He said: "Always think of how much you should love God, because He loved you first when you could give Him nothing. And all the love you can return now will never be enough."

Now go to sleep!

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#### TAKE YOUR PLACE!

Pride goes before disaster,  
and a haughty spirit before a fall.  
It is better to be humble with the meek  
Than to share plunder with the proud.

*Proverbs 16:18-19*



# Problems of Single People



## Should the Clergy Promote Matchmaking?

Donald F. Miller, C.S.S.R.

**P**ROBLEM: I am a single girl 29 years old. For some time now I have been trying to find a Catholic group or organization designed to help women of my age (or older) to find suitable marriage partners. In the past year or so, I have written or spoken to many priests about this matter. All have admitted to me that there is a need, but all seemed to think that there are not enough priests in my area (or almost in any given area) to make it possible for one to be assigned to a full time job of directing an organization such as I have in mind. But it is being done in England, and I understand a start is about to be made in Canada on an "Introduction Service" for marriageable people directed by a priest. Isn't it strange that of all the thousands of priests in the United States not one can be spared to do this exceedingly important work? It seems that our priests are more worried about the union of the Western and Eastern Churches, about artificial birth-prevention, and about many other things that not much can be done about. This is one social problem that they could do something about.

**S**OLUTION: First of all, let it be said that this field of apostolic activity is not quite so completely neglected in the United States as the writer implies. In the November LIGUORIAN an article under the title, *Unmarried and Unfrustrated*, reveals the exist-

ence and healthy activity of more than half a dozen social clubs under Catholic auspices, some with a chaplain appointed by the bishop, in as many different large cities. One of them is in the area from which the above letter was written. (The title of the article was perhaps misleading. It was a repetition of the title of a previously published *Problems of Single People* article, which prompted many readers to write letters to the LIGUORIAN about activities in their cities in behalf of frustrated unmarried people.)

The question of whether any priest should give his full time to managing a Catholic matrimonial bureau is a delicate one. The writer apparently has in mind setting this up on a national scale, so that individuals looking for marriage partners could be made acquainted with prospects anywhere. Experience proves that it is exceedingly difficult to exercise adequate control over such a far-flung operation, and to prevent fraudulent and even wicked attempts to use it for personal ends.

This is not to say that there could not be a central agency that would provide information and guidance to local organizations designed to bring prospects for marriage together. The Family Life department of the N.C.W.C. in Washington even now can be of great help in this regard.

It seems to us that the safest and most effective way of organizing Cath-

olic social clubs for marriageable persons is on the local diocesan or parish level. Even on this level they should not have matchmaking as an exclusive goal. This can be a possible and even prominent by-product of their activity, but it should be consequent on attempts to provide wholesome recreation for single persons of any age, against a background of true Catholic principle and practice. It must always be remembered that marriage is not a universal and indispensable condition for the salvation of one's soul; and for some it is not even their vocation, no matter how strongly they feel about it. That is why we say that such organizations should have two primary aims: 1) to help their members live as good Catholics; 2) to provide wholesome oppor-

tunities for recreation, whether these lead to opportunities for marriage or not.

When all this has been said, it can be agreed that not sufficient attention has been given to the important work of bringing single people together in Catholic surroundings and for social purposes in many areas of the land. Single people themselves can help to remedy this situation by getting together at first informally, and outlining just what they would like their organization to be; then going to their pastor or bishop and asking for a chaplain or director who will further clarify and direct their aims. That is how most of the clubs described in the LIGUORIAN article mentioned above came into being.

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### LOOK LIKE AN ANGEL?

What does an angel look like? The answer is simply that an angel does not look like anything, not even like an angel. To look like an angel is a trick that not even an angel can do, because angels have no looks. When we think of an angel, it is probable that some vague image takes shape in our memory because of statues or pictures of angels we have seen in church or on a Christmas card, dressed in long robes of pink, blue or white, with wings of various shapes and structure, which might never help anybody to fly if put to the test, and certainly not angels, because angels do not fly. An angel has no more need of wings, than he has of a mustache; and no angel ever needed a mustache, since any angel you nominate is no more a man than he is a woman. There is no such thing as a division of sexes among the angels and perhaps that is why pictures and statues of angels are a cross between the manly and the womanly ideal of beauty and a combination of the form and feature of both sexes of the human race. From this absence of sex division among the angels it follows that Michael is a name that can be given to either a boy or a girl, without the need of flavoring it with a feminine twist when it is given to a girl. Also, because there is no division of sexes among the angels, we say that an innocent soul is pure as an angel; and our Lord, when He wanted to find a basis of comparison for the pure of heart, turned His thoughts and words to the angels.

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The easiest thing to find is fault, and the hardest thing to keep is still.

# CHARITY

*Look through the windows of the home in which you live. It's all right! It's YOUR home! Look at all the people in that home—including yourself!*

LOUIS MATHER, C.S.S.R.

## AT HOME

**W**HY does it happen so often that people are nice to strangers, and unkind to the members of their own family?

It is an unpleasant fact that this is a matter of quite common experience. Many who are universally acclaimed by their neighbors, friends and fellow workers as models of understanding, kindness and good manners, will frequently give way, in the intimacy of their own home to peevishness, outbursts of temper, nagging and incredibly bad manners. They seem, in fact, to be entirely different persons when they are in their homes and when they are away from home.

From one angle, this is difficult to explain. Many of the people who are guilty of unkindness at home do profess a great love for their families. Husbands, wives, brothers and sisters

who would permit nobody to raise a doubt about the sincerity of their love for one another are the very ones who do give way to great meanness within the family group.

Moreover, their grief would be great and intensely expressed if a member of their family were to become seriously ill or die. Yet in their daily contacts with each other they do and say amazingly hurtful things.

From another angle, this is not too hard to explain. Once conjugal or family ties have been forged, people are apt to grow into the feeling that little things are no longer important, or that these strong ties give them a right to indulge the instincts of their lower nature in the little things.

Close association under the same roof for a long time does have a wearing effect on the good virtues



that in reality constitute the expression of true love.

Nevertheless, boorishness, ill-temper, unkindness toward the members of one's family are proofs of weakness of character.

There is a kind of radical hypocrisy in those who are unfailingly sweet and forbearing with mere acquaintances and friends, but apt to snap and snarl at members of their own family.

The saying, "Charity begins at home," has a very direct application here. One who is unpleasant and quarrelsome with those to whom he is bound by the closest ties, does not possess the real virtue of charity, no matter how friendly and pleasant he is with outsiders.

It is good for all to examine themselves periodically as to whether they live under any such unrealistic double standard of conduct, and if so, to make a special effort to let charity begin at home.

**C**HECK your conduct toward your family with the help of the questions given here.

1. Can you talk confidentially with anyone in your family and share your burdens and help solve each other's problems?

2. Do you belong to the family that's never at home, because, they say, "What's the use of going home? There's nobody there but the family."?

3. When you go home, do you truly feel that you are going *home*, back to your *family*; or is it always just going back to those people who

live with you, who happen to eat at the same table with you; back to someone who happens to be your wife or husband, or your child, or your brother or sister?

4. Are you as polite to your family as you are to the people who are your friends, or even strangers to you?

5. Do you observe the ordinary rules of social conduct and etiquette in your home in as careful a manner as you observe them when with others who are not members of your family? True, there is less call for formality in the home, but that is no reason for throwing the book of etiquette out the window.

6. Do you greet each other in your home with a cheery good morning, say good-by and say hello gladly when you come back home? You do it for others outside the home. Don't take your family for granted.

7. Do you ever go to bed at night with a grudge in your heart against any member of your family or without having made up after a quarrel? What a pity if you do!

8. Are you as ready to do favors for the members of your family as you are to show favors to others? Yes, you remember the family at Christmas, on birthdays, on Mother's Day, Father's Day; but there are a lot of dull, gray days in between these bright ones.

9. Do you ever think of giving little gifts to the members of your family for no other reason except to show that you are thinking of them and that you love them? Or have things advanced to such a state in your family that if you would come

home with a little gift they might suspect that you are trying to cover up something you have done? Or would the shock be so great that they would all drop dead?

10. Do you ever spend an evening together at home as a family — just your own little group — no company, but just you, the family—playing cards, talking, entertaining each other; or are you bored terribly when you must spend a whole evening at home with those people who live with you?

11. Do you ever pray together as a family or say the family rosary? Not even your meal prayers?

12. Does your family ever see you pray at home?

13. Do you ever go to church together, at any time, for holy Mass and to devotions in the evening?

14. Do you ever go out together as a family for recreation and amusement, or do you go out only with people who are not members of your family?

15. Do you realize, and try to show it, that you are supposed to help each other to be good, to keep the commandments, to help each other carry the big and little crosses and to rejoice with each other when good things come your way?

16. Do you remember that you are supposed to help each other get to heaven?

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#### WHOSE LITTLE BOY?

When God asks us to prove our love for Him day after day by keeping His commandments and being faithful to many little duties, it is something like the way a mother has of asking her little child, "Do you love me?" She doesn't use those words and neither does God. But a mother does have the habit of asking her little child, "Whose little boy are you? Whose little girl are you?" And a mother never tires of hearing the same answer over and over again: "I'm mamma's little boy. I'm mamma's little girl."

We are all God's little children. But He wants to hear us say so once in a while. He knows we cannot do tremendous things to prove our love. But many, many times when He asks us to keep a little law or to be faithful to some small duty, He says to us: "Whose little boy are you? Whose little girl are you?" And if we keep the law and fulfill the duty, we are saying over and over again, lovingly, "I'm God's little boy. I'm God's little girl."

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#### WHAT MAKES SUCCESS?

What in the world makes a man a success?  
A large bank account, or his fancy dress?  
Or is it just the little things,  
Like loving God and whatever He brings?

*Pasquale Simonelli*

# SIDEBLANCES

Letter from Rome

By the Bystander

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**P**OPE JOHN XXIII celebrated the second anniversary of his election to the papacy on October 28, 1960. It was a bright, cheerful Friday. The pontiff marked the occasion in characteristic fashion. At eight-thirty in the morning, instead of being carried on the *sedia gestatoria* (portable chair), he walked down the long aisle of the magnificent Basilica of St. Peter. He paused for a prayer before the altar of the Blessed Sacrament and stopped for a moment at the *confession* or sanctuary built over the tomb of St. Peter. Then he proceeded to consecrate eight new bishops in a three-and-one-half hour ceremony. During the course of this solemn and complicated rite, the Holy Father not only kept his composure, while submitting to the directives of the three or four masters of ceremonies, but in his kind and fatherly fashion, he dominated the situation with the ease of the wise old patriarch that he is. His voice carried loud and clear all through the rites, more distinct and vibrant than that of any of the men he was consecrating. And the pope was to turn seventy-nine in a month.

Of special interest was the fact that of the new bishops, there were five Italians, one young Fran-

ciscan from Brazil, and two Americans. The latter are being burdened with two of the most important positions in the Church's care for the whole of mankind. Monsignor Joseph McGeough of New York was raised to the dignity of an archbishop. He is being sent to Pretoria in South Africa as the Apostolic Delegate to that land which is seething with a virulent race problem. Monsignor Edward Swanstrom of Brooklyn was consecrated as an auxiliary bishop to the cardinal of New York. His principal task, however, is director of the vast Catholic Relief Service over which he has presided for the last twelve years. Continually expanding, thanks to the incredible generosity of American Catholics, the Relief Service now has units in every possible underdeveloped land in the world. Its budget runs well over ten million dollars a year.

It was the pontiff himself who called these two men to Rome. Monsignor McGeough came in from his former post as Apostolic Visitor in Addis Ababa. Monsignor Swanstrom flew to the Eternal City from New York where he had been scheduled to receive episcopal consecration at the hands of Cardinal Spellman.

The Pontiff made it very plain that it was as a token of his esteem for the American people that he had taken this extraordinary step. He is ever most desirous to demonstrate the Church's gratitude to the Catholics of the United States for the magnificent part they are playing in the battle for the soul of the modern world.

That same afternoon, Pope John gave a half-hour audience in the Hall of Benedictions high up in the Vatican Palace to the friends and families of the newly consecrated bishops. Displaying not the slightest sign of weariness after the morning's difficult ceremonies, the pontiff spoke to the assembly for fifteen minutes. It was a fatherly talk, in keeping with his usual informal speeches. It was full of reminiscences and advice, not only for the new prelates but also for the seminarians, priests and people who made up the audience. He said explicitly that he was determined to demonstrate to all the world the Church's universal character, even in so particular a ceremony as the morning's gathering. Without difficulty, he named the five Italian bishops, their home dioceses and the special positions for which he had now selected them. Then, reaching out to the rest of the world, he quickly turned to a papal functionary on his right for assistance in recalling the diocese of the new Franciscan bishop. The startled monsignor was taken off guard. Apparently all he could think of was Berga-

mo. With a laughing roar, the pope said, "No, not Bergamo! That's my own home diocese!" Continuing with considerable good humor, he recalled the names, dioceses and destinies of the three remaining bishops.

Of a sudden, the pontiff addressed himself to the seminarians in the group. "I strongly advise all of you," he said, "to heighten your ambitions for a career. . ." The pope paused, smiling broadly, " . . . a career," he said, "not to become a bishop like these men, but to dedicate yourself to a career of great sacrifice as missionaries!" His words produced a torrent of applause and laughter.

In congratulating the families of the new bishops, the pope recalled his own consecration as archbishop in 1925. His father and mother, he said, had come down from Bergamo. "They were old, you know, and country people. So when my mother saw me in the ceremonies with a bandage around my head, and my hands wrapped in a white cloth, to prevent the vestments from being stained with the oils used in the consecration, she turned suddenly to my father and asked, 'The poor boy, what can they possibly be doing to him?'"

Finally the pontiff expressed his congratulations to the bishops and his thanks to all who had helped make his anniversary so happy an occasion. He gave the papal blessing. Then coming down from the throne, he walked over to greet

personally each of the new prelates. He was carried out of the hall smiling and blessing in a lively fashion.

THE following evening in the great hall of the Lateran University, sixteen cardinals and a host of ecclesiastic as well as diplomatic dignitaries assembled with the faculty and students of the university to assist at the solemn opening of the academic year. In the course of his inaugurating address, the Rector Magnificus, Monsignor Antonio Piolanti, gleefully made what he himself termed a most auspicious announcement. On August 2, the newly founded *Academia Alfonsiana* (Alphonsian Academy), a higher institute for the teaching of moral theology, had been inserted into the university's complex as a new faculty. Reminding his audience that August 2 was the feast of St. Alphonsus Liguori, founder of the Redemptorists who staff the new academy, Monsignor Piolanti said, in part: "This new academy, now inserted into our university, has taken its rise from the apostolic zeal of the Superior General of the Redemptorists, Most Rev. William Gaudreau. It is a true and proper Institute of Moral Theology, the first of its kind in the whole history of the Church. Taking its inspiration from the teaching of St. Alphonsus Liguori, it will enter deeply into all the problems of moral life in their natural and supernatural

aspects according to the needs of the modern world, and under the guidance of the teaching authority of the Church."

Presenting the names of the fourteen new professors of the academy who are now members of the Lateran University as well, the rector continued: "You are from today on to feel here as you do in your own home; for this university is truly the home of our common father. And now a profound emotion has come over me, as I realize that today with you, the austere yet benevolent figure of St. Alphonsus has made a triumphal entrance into the Lateran. He comes with his warm Neapolitan soul to bring us, with his incandescent love of the Blessed Virgin and the Holy Eucharist . . . a most just and necessary doctrine. There is a sort of sacred vendetta in history. He who while still alive was cruelly tried in his attachment to the See of St. Peter, returns today, a doctor of the Universal Church, to be seated as an acclaimed master, close to the supreme chair of the apostle at the Lateran, whose basilica is, of course, the pope's own church as Bishop of Rome."

The primary purpose of the *Academia Alfonsiana* is to prepare professors of moral theology to teach in seminaries throughout the world. Its special competence is guaranteed by the devotion of its faculty to the principles of the founder of the Redemptorist Congregation, St. Alphonsus, who is a

doctor of the Church and called the Prince of Moral Theologians. He has, as well, been named by the Holy See the Patron of Confessors and Moral Theologians.

A seventeenth century Neapolitan lawyer, Alphonsus, on becoming a priest, adapted the Church's moral doctrines to the social and economic problems of the day. His sons in the modern world are dedicated to performing a similar service for contemporary problems; hence, the timeliness of the new *Academia Alfonsiana* and the unfeigned joy with which it has been received in ecclesiastical circles generally as well as into the pope's own University of the Lateran.

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THREE months after his election, Pope John XXIII announced his intention of holding a synod for the whole diocese of Rome. The announcement shocked people who realized the amount of work that would be involved in investigating not only the laws and regulations whereby Rome, as a diocese, had been governed down through the centuries, but also the current social, economic, and religious situation, so that a realistic set of rules could be drawn up for the governance of modern Rome. The pope, however, displaying his usual fatherly determination, put the machinery for this study in action immediately. On January 25 of 1960, one year to the day after the original announcement, he held his Rom-

an Synod. In three long sessions the actions of the Roman Synod were read in public. The Holy Father then invited corrections and suggestions that could be embodied in the final text. On November 1, 1960, he promulgated 755 articles which from now on will regulate the Catholic life of prelates, priests, religious and laity living in Rome.

This new set of rules is not merely a legal document. It also covers the devotional, the parochial, and the Catholic Action way of life for all who are now either stationed in Rome or are members of the Roman diocese. The calm efficiency and fatherly care the pope has displayed in ordering and bringing this work to a conclusion is reflected in the generally prudent and modern approach to the problems of daily life dealt with in the Acts of the Synod.

John XXIII intends that his new rules should help people to live as Christians, conscious of their call to sanctity. While justice is demanded of all, divine and human charity is likewise made a matter of strong precept and suggestion. Yet the Holy Father has no illusions. He knows, and has so stated, that rules alone do not make or keep people good. This explains the great emphasis he has put on the necessity of prayer and a way of life that is both liturgical and devotional.

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November 14, 1960, will prove a red-letter day in the history of

the Church. For in formal session, about 200 bishops representing the Catholic episcopate of all the world and another 300 theologians were received in a special audience by the Holy Father. They are the scholars entrusted with the immediate preparation for the coming Ecumenical Council. What has been accomplished in little over a year and a half since the pontiff first announced his plans for this most important ecclesiastical meeting of the twentieth century is close to unbelievable. Almost every Catholic bishop has submitted ideas on what he feels should be dealt with in the coming council. These suggestions have been classified and printed. Following the direct command of the pope, it is now the task of these specially selected bishops and theologians who met with the pontiff on November 14 to draw up an *agenda* and schedule for the new council's business.

It is a tremendous responsibility. But the pace and rhythm of production demonstrated by Pope John himself in the completion of his Roman Synod, for example, and in his daily activities is set to dismay a man half his age. Yet the Holy Father shows not the slightest sign of slowing down. Nor has he any intention of allowing the Church to settle back into an easier way of doing things.

Mr. Khrushchev has said that time is on the side of the Communists. Pope John XXIII is a living contradiction of that claim. Not only time but eternity is on the side of the Church. And the present pontiff is working feverishly to show all mankind how to make the best of both time and eternity.

Francis X. Murphy, C.S.S.R.  
Alphonsian Academy  
Rome, Italy

#### LIGUORIAN BINDERS

We have had hard-cover binders made to order for holding 12 copies of THE LIGUORIAN in a single volume. Anyone can insert the issues in the binder. Those who preserve their copies of THE LIGUORIAN for reference will find the binders very handy, with the index always at the end of the December issue. Order binders from THE LIGUORIAN, Liguori, Mo., at \$2.50 each.



#### IF YOU CHANGE YOUR ADDRESS

Please notify us promptly of your change of address, giving both your old and new address. It makes it easy for our office if you cut your stenciled address from the rear cover of one of your issues of THE LIGUORIAN and send it in when asking for a change of address. Notify us by the tenth of the month if your copy for that month has not been delivered.



# readers retort



In which readers are invited to express their minds on articles and opinions published in *The Liguorian*. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

## Feature Letter about Husbands

I have enjoyed every issue of *LI-GUORIAN* since it first came into our home about six years ago, and all those to whom I have recommended it have agreed with me that it is a truly worthwhile publication. Therefore it was very disconcerting and painful to see that the pages of the December issue were soiled with the outpouring of hate of a bitter, joyless woman against her husband because of his human frailties, and to have it dignified in your magazine as a feature letter. I am sure virtually thousands of wives like myself recognize in our silent thoughts every last one of the faults the writer exposes, and wonder if that is all she has to cry about. Why publish these faults of her husband to all the world? I hope no man (and I'm sure none that reads this magazine would) will reply to the writer's letter with an answer called **ROCKS AND ROSES FOR MY WIFE**, and expose all the frailties of a woman that a husband sees and that nobody ever talks about. Please, if a man should stoop so low, do not publish the letter; let us keep your magazine clean now that we have burned our December issue (though I couldn't think of destroying any others). If at all possible, try to find space to publish this, to help restore dignity to the men God gave us as husbands, and to let them know that at least the majority

of us love them very dearly "for better or worse."

Ohio

Mrs. F. B.

Please cancel my subscription to your magazine. I am sure you will consider me one of the clods referred to in your December, 1960, article entitled **ROCKS AND ROSES FOR MY HUSBAND**. I realize that apparently you as editors did not write this article, but you did approve its printing. My wife feels that any magazine printed by a Catholic religious organization *must* be the Gospel. This, of course, is false, as is apparent by the aforementioned article.

Minn.

J. F.

I think you should have more articles directed at the husbands, with titles they couldn't resist. Some that would leave them with their mouth hanging open with awe!

Ill.

Mrs. E. M.

• *The three letters above are representative of the comments we received from our readers on the feature letter in our December issue. Nine out of every ten letters we received were written by wives whose husbands have very few faults, if any, or by wives who have learned to live peacefully and happily with husbands who resemble, in some degree, the husband described in the feature letter in the December issue.*

*The following letters will, we believe, blend together to present a stout demonstration of the love, devotion and loyalty of the wives who wrote them.*

The editors

your husband if he looks elsewhere for comfort, understanding and love. Being a woman is an art in itself. Be gentle, loving, attractive, praising, interested only in him, and he will soon be the same way toward you.

New York

N. N.

### **In Praise of Husbands**

After reading ROCKS AND ROSES FOR MY HUSBAND, I understand quite well how this woman feels, because I, too, have a somewhat similar husband, but I did not always see things as clearly as I do now. I am sure this wife who wrote the letter at one time looked upon her husband in a much different light. And yet—is he as guilty as he looks? Only God can see the heart, and who can judge the personal guilt of another? There are probably many husbands who think, “She loves my money better than me.” But most women, I’m sure, do not. It may only appear that way. These faults and attitudes are so often unintentional, and a heart to heart talk sometimes airs out and destroys the resentments that can divide and make married life unhappy. True love, so often, calls for a swallowing of pride.

New York

N. N.

I have been married only three years (two children) to a wonderful man. He has his faults, but so do I. Too many married women shoot off their mouth and tell everybody all their personal affairs. I think they just like to complain. Let’s face it: the average man is just a little boy. He likes to be babied and I like it that way. It isn’t much trouble, and it pays big dividends in the long run. Let him be the head of the family, and you’ll find he’ll come to you anyway for help in making the decisions. Besides, it makes him feel good. Marriage is a vocation and an art. It takes two to create happiness. Don’t blame

ROCKS AND ROSES FOR MY HUSBAND in the December issue touched me deeply. The woman who wrote it obviously is a gifted writer; sensitive, intelligent, analytical, capable of experiencing great joy as well as the anguish so vividly expressed in her letter, and with it all a desperate sort of resignation to her lot in life that makes the whole situation seem the more pathetic. One wonders how such a spirited, keen-minded and sensitive woman could have married the sort of clod she describes; but it happens all the time. The attraction of opposites or something! I wonder if I am just plain Irish-lucky, or was it the fact that I was looking for a potential father for the family I yearned to have, rather than primarily for a man with whom I could be head-over-heels in love that motivated me when I instinctively pounced on my husband almost the instant I met him and snared him? I was quite infatuated with some of the others, but never with him. But I think I have loved him always with the heart’s whole, endless love. When I hear women moan about the faults and failings of their husbands, or read something like the feature letter in the December issue, I wonder how it happened that I was blessed so richly with so near perfect a man, and I feel so sorry for all the women in the world who aren’t married to kind, considerate, romantic, tactful, strong, gentle, sweet wonderful men like my husband. To tell how wonderful he is would sound too much like

gloating or boasting, but I hope and pray that there will be more and more men like my husband than like the husband of the woman who wrote **ROCKS AND ROSES FOR MY HUSBAND.**

Indiana

Mrs. G. R.

After reading the comments of your readers on various phases of family life, I have come to the conclusion that I must have married a saint. I married a man — not a mouse. He is the provider and sole provider for a family blessed with ten children. He is the head of our home, and I hope I am the heart of it. He is strict when necessary, but very gentle on other occasions. I am aware of his needs as he is of mine, and we try to be considerate of each other. He is not a vegetable; he doesn't get drunk and abusive. He does have time for himself. He bowls, he plays cards with the boys on occasion, but he checks to see if it interferes with any previous plans. He has time for his children, whether it be to fix a favorite toy or make one, to go on overnight hikes with the scouts or to take the children to a museum or for a swim. He has time for me, too, and I have time for him. Sometimes we wives make too much of our troubles and do nothing constructive about them. We live in the age of the soap opera (may it rest in peace!), intensified by TV, and everybody, just everybody, has trouble! They don't solve their troubles—they dis-solve their marriage! As Catholics we must realize that we can't live according to the same philosophy of life which rules the life of the world around us.

Illinois

Mrs. R. M.

Besides making me feel extremely sorry for the writer—and her spouse—the feature letter in your December is-

March, 1961

sue made me more than a little grateful for my own situation. It is difficult to believe that happy marriages are so rare, and if less than four years as a wife qualify me to say so, then I want to make the statement that mine is a happy marriage. As a matter of fact, I am one of those romantics who have found married life to be all that was expected of it — and then some. My husband and I are very ordinary people —complete with a fair share of faults. My own I won't even bother to mention, mainly because I'm sure that the most glaring among them could be accurately described only by my husband. As for his — well, the only one that now seems worth mentioning is his temper. And anyone who has lived with a temper knows that a really bad one can cause a good amount of trouble. We have had our troubles, but somehow none of them seem important because they happened to both of us. Don't husbands and wives often stand too far apart to view each other's faults clearly? In my own case, I am so bound up with everything my husband does that I find it difficult to point an accusing finger at him, lest I point it at myself. After almost every quarrel we have ever had, I have gone over the situation and found some flaw in my own behavior which, although it may not have been the cause, was at least fuel for the fire. If my husband makes demands on me, I am grateful for them too, because they can change a selfish young girl into a woman capable of placing others above herself. I suppose that is the reason, more than anything else, why my marriage has made me so happy.

Illinois

N. N.

I have the very same problem as the lady who wrote the feature letter in your December issue, and I have been

handling it through the same general means recommended in your Side-glances in the same issue. I have come to the point (in bearing this cross) that you describe in your article on cheerfulness, which seems to have some natural base within me. After having gone through the melancholy stage brought on by the problem mentioned above, the natural feminine cheerfulness has been, more by the grace of a loving God than by my own efforts, refined and tempered into somewhat of a stable and sturdy virtue. Somewhere in the period of learning to live this kind of married life, it became evident to me that cheerfulness was going to be a prime virtue, and so much of my trying and searching was directed to the acquisition of this virtue. In recovering from the shock of seeing a married life as described by Mrs. Anon., it becomes evident that only sanctity, even a garden variety, a do-it-yourself-with-spiritual-help kind of sanctity, will see you through. I believe that is what the lady is groping for, even as are the rest of us. All that she writes is quite true — at least in my own observation of the personal contacts I have with a number (not all!) of married couples. But anger with herself, her husband, or even with the "fate" that caused the behavior of her husband and/or herself, will not give her comfort or relief.

Illinois

N. N.

At first I couldn't imagine why you would put such an article as **ROCKS AND ROSES FOR MY HUSBAND** in your magazine; but then I figured it was to provoke some thought on the part of other wives. If so, you may tell yourself, "Mission accomplished!"

Cleveland, Ohio

Mrs. D. M.

### **Rosaries! Rosaries!**

The Redemptorist missionaries in

Brazil and Siam are constantly asking for rosaries to distribute to the people for whom they are working. We know that you do not publish appeals in the **LIGUORIAN** no matter how worthy the cause. We know also from experience that many people wonder what they can do with old rosaries, or broken rosaries in need of repair — instead of just throwing them away or letting them lie around the house. Therefore we would be very happy if you would publish this letter, not as an appeal but as a bit of helpful information for the benefit of the persons who would like to dispose of their old or broken rosaries. We will make all the necessary repairs. We can also use medals and small crucifixes. Please send rosaries to:

Mission Rosaries  
Box 148  
Oconomowoc, Wis.

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### **Catholic Club for the Single**

Your article on Catholic clubs for the single in a recent issue mentioned organizations of a social, spiritual and charitable nature which have been in existence a relatively short period of time. The Rosarian Club of Houston, Texas, was organized over 25 years ago. We have an activity — religious or social — at least twice a week. Each member receives a schedule of these events at the first of each month. Today we can look back at the many marriages that came about through meetings in the club. Our many chaplains through the years, all of the Dominican Order, have been constantly at our side to give us the spiritual advice and encouragement we needed. There has been no reason for a single adult Catholic in Houston to feel left out of any social and religious activities

for the last quarter century, thanks to the Rosarian Club!

Miss Barbara Johnston  
Entertainment Chairman,  
Rosarian Club  
4808 Woodhead, Apt. 6  
Houston 6, Texas

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### Correction!

There is a slightly misleading sentence in your interesting article on "Bigotry in the Presidential Campaign" in the November LIGUORIAN. You speak of the so-called Knights of Columbus oath as a forgery invented during the anti-Catholic Know-Nothing period of the 1850's. As you know, the Knights of Columbus, despite their importance, date only from 1882. It is true that much earlier than that, similar fake oaths were ascribed to the Jesuits and others, which is perhaps the basis for your somewhat telescoped statement.

I am preparing an article on "The Ku Klux Klan versus the Knights of Columbus in the 1920's." If any of your readers have recollections of this in their particular localities, I would much appreciate hearing from them.

Dr. Clifford Reutter  
Dept. of History  
University of Detroit  
Detroit 21, Mich.

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### New School Needed?

I am a man who is trying to become a saint, because I have been told that anybody can become a saint — and I believe it. I'm afraid, however, that I'm not doing a very good job of it. It would seem, at the rate I'm going, it will take, conservatively speaking, about 500 years. And you know very well that no matter how smart our

modern medicine men are, they will never keep me alive that long.

I wish there were a school for training people to be saints. Then I would have daily contact with people who are trying to improve me. In regard to myself I am not much of a taskmaster, I can go to daily Mass and Communion for a week straight — maybe two weeks. Then suddenly I stop, and it may be one or two weeks before I get on the ball again. I get an impulse and get my family to say a daily rosary for two, three, five nights. Then — same thing! Nothing for one or two weeks!

If anybody tells me that all you have to do to start a habit is to do it a few times consciously, and from then on there is nothing to it, I answer, "Baloney!" I have started daily Mass and Communion at least 300 different times since I've been 12 years old and I am only 41 now. A regular or steady confessor doesn't help. Too impractical! You don't know if he's in the box or not; and if he is, once a week isn't enough for a conscientious effort toward becoming a saint — especially if you have a will like mine, about as firm as a wet macaroni. Oh, well! I pray and ask your prayers too — and who knows? Maybe some day someone will start that school I mentioned. In the meantime, I think somebody once said (or somebody should have if he didn't): "Succeeding is not what counts; trying is what pays off." (More self-pity, maybe?) Lord, are You listening?

I would appreciate your using only my initials if you decide to publish this, but if anyone wants my name and address, you may give it to them. Who knows? Maybe one of your readers can help me through correspondence. Chicago, Ill.

T. E. C.

• We have answered the above with

a personal letter. We should like to point out that this man "who wants to become a saint" has the first thing necessary for reaching this goal, namely, the *DESIRE* to become a saint. In our monthly feature called *LIGUORIANA* we are treating of this matter currently. St. Alphonsus lists the five fundamental things which are necessary to set us firmly on the road toward a fervent and saintly life, which even the most ordinary people can succeed in living. We recommend the reading of these chapters to all who are interested in this problem of how to overcome the difficulties like those mentioned in this letter—difficulties which seem unconquerable. Another point we should like to make for the benefit of the writer of the above letter and others like him is this: a habit is not acquired by just a few repetitions of the same act. It takes much more than that, and when there is question of habits like attending daily Mass, there must be more than just a decision to do so and a routine, mechanical try at it. This requires deep motivation, prayer for help, meditation, etc. Lastly for this man's encouragement (and for others like him) we add this thought: at least you have the *HABIT* of taking up these acts of devotion again and again no matter how often you have failed in the past. Where would you be on the road to God if you had not acquired that habit? We shall gladly supply the name and address of the writer of the above to anyone who is interested in writing to him.

The editors

### Happy In Heroism

For those married couples who feel that total abstinence from marriage relations is impossible, let me tell our

story. After ten months of marriage both our first baby and I nearly died at its birth. "No more" was the doctor's orders. This was a shock because we had hoped for many children and were very much in love. Yet the total abstinence we had to practice for the love of God turned out to be a blessing and our love increased in great measure. After two years of total abstinence we consulted a Catholic OB who advised that we might safely try to have a family. Then we found that we had the RH problem, but our second baby survived after many transfusions. The same happened with the third. Now for other serious reasons we must abstain completely again. We have found that in accepting this sacrifice for the love of God, He blesses us in innumerable ways, and far from being cross and irritable, we are very happy.

Minnesota

Anon

• *Let us say that this is not an isolated, exceptional case in our correspondence. Right spiritual motivation and living make any sacrifice productive of joy.*

The editors

### Kind Words

I am a man 79 years of age, and I always look forward to receiving my monthly *LIGUORIAN*. I read it from cover to cover and get lots of enjoyment out of it. While travelling through the state of Virginia I bought a copy of the *LIGUORIAN* from the newsstand outside the church where we stopped for Mass. This was in 1955. After I got home to Baltimore I read the booklet and was so pleased with it that I sat down and wrote to you and subscribed. As long as the *LIGUORIAN* is on the market and I am on the earth, you will find me a subscriber. Baltimore, Md.

A. S.



*Jerusalem was the city most dear to the human heart of Christ. In the mind of the Church, Jerusalem has the significance of the final reward for those who are faithful to God until death.*

## The Holy City

LOUIS G. MILLER, C.S.S.R.

**J**ERUSALEM is a place-name which the Church uses constantly and resoundingly in her liturgy. And yet for many Catholics this must remain somewhat puzzling. Why all the concern with an Old Testament city which today is at once a shrine for the Moslems, and a symbol, with its barbed wire barriers, of the uneasy peace between Jews and Jordanians?

One obvious reason, of course, can be found in the fact that for Christians Jerusalem is in truth the holy place, hallowed by the footsteps and indeed by the very blood of Christ. It was this thought which launched the Crusades of the 12th and 13th centuries, that the holy places might be rescued from the hands of unbelievers in Christ. It is this which makes the site of Christ's crucifixion the goal of many a pilgrim's long travel, even though he may experience disillusionment at the evident signs of Christian division in the uneasy partition of the place among various Christian groups.

Yet the significance of the city lies deeper than that. In the consciousness of the Church it is far more than a tourist attraction for modern-day pilgrims. They are indeed happy and blessed who can visit there and set foot on that holy soil. But there are millions who must live and die without that privilege, and before their eyes also the Church keeps the image of Jerusalem.

To understand the profound religious significance of Jerusalem, the reader must imagine himself in the environment of the chosen people in pre-Christian times. From the time of the establishment of the city by King David 1000 years before Christ, this mountain stronghold had been the very center and focal point of national life. There, after many wanderings and mischances, the Ark of the Covenant, came to rest. There Solomon, David's son, built a temple on Mt. Moriah which was one of the great wonders of ancient times. For the Jews, however, it was far more than



a wonder of architecture and precious decoration. This was the home of Jehovah. In the holy of holies, in the inmost part of the temple, entered by the priest only once a year in the fulfillment of his solemn and sacred mission, God's presence hovered over the altar of incense.

They would not have questioned the truth, of course, that God by His power was everywhere. But in their simple and direct approach to God they did not formulate that truth in so many words. For them Jerusalem and the temple represented the one place in this wide world where God was to be found in His actual and real presence.

This being the case, the Jews living in Palestine considered it a duty of the utmost importance to visit Jerusalem and the temple on the occasion of the annual feasts, the most important of which was the Passover. Even those Jews living in the diaspora, namely, in the nations of the Gentiles, no matter how far removed, felt this constant pull and tug, and though they had their synagogues in the cities where they lived, still at least once in their lifetime, if it was humanly possible, they made a journey to Jerusalem to offer sacrifice in the temple to the living God.

**I**N THE Psalms, that collection of prayers and poems which so wonderfully and touchingly puts into words the universal sentiments of the human heart, the "city of God, the holy mountain" (Ps. 47) often finds mention. David looked toward it with longing as he fled in the wilderness from his enemies: "Thus have I

gazed toward you in the sanctuary, to see your power and your glory." (Ps. 62)

Psalms 83 expresses in beautiful fashion the attitude of the people toward their holy city and the temple:

"How lovely is your dwelling place,  
O Lord of hosts!

My soul yearns and pines for the  
courts of the Lord.

My heart and my flesh cry out for  
the living God.

Even the sparrow finds a home,  
and the swallow a nest in which  
she puts her young—

Your altars, O Lord of hosts, my  
king and my God! . . .

I had rather one day in your courts  
than a thousand elsewhere;

I had rather lie at the threshold of  
the house of my God than  
dwell in the tents of the wick-  
ed. . . "

There is a group of 15 psalms, psalm 119 to 133 inclusive, called the Gradual Psalms, which according to the best authorities were written specifically as songs or hymns to be sung by the pilgrims as they made their way toward the holy city for some great feastday. Each is entitled in the ancient versions a "song of ascent," the ascent, namely, which had to be made to the mountain plateaus on which the city was situated. To read these Gradual Psalms is to catch something of the longing in the hearts of the Jews of old for their holy city.

"I rejoiced because they said to  
me,

We will go up to the house of the Lord.

And now we have set foot  
Within your gates, O Jerusalem.  
Jerusalem, built as a city  
With compact unity." (Psalm 121)

Jerusalem figures largely in the inspired utterances of the Old Testament prophets. Isaiah and Jeremiah wrote their prophecies before the defeat and exile of the Jewish nation, and Jerusalem was a sign and symbol to them of the downfall and rise of their people. Some of their most poignant lines recall the warnings and threats God inspired them to make concerning the city's sad fate.

"For thus saith the Lord of hosts; hew down her trees, cast up a trench about Jerusalem; this is a city to be visited, all oppression is in the midst of her. As a cistern maketh its water cold, so hath she made her wickedness cold; violence and spoil shall be heard in her . . . be thou instructed, Jerusalem, lest my soul depart from thee, lest I make thee desolate, a land uninhabited." (Jeremiah 6:6-8)

But the faithless city would not heed God's warnings, and as Isaiah and Jeremiah had clearly foretold, destruction came upon it.

In 586 B.C., the armies of King Nabuchodonosor besieged Jerusalem, and finally captured it amid great slaughter and bloodshed. Its utter destruction was decreed, and Solomon's magnificent temple was burned and reduced to rubble. No greater disaster could be conceived by devout Jews than this. Over the ruins of the once beautiful city Jeremiah, who had been left behind when most of the

nation was removed into exile, sat and lamented:

"Oh how the city lies desolate, once so crowded with people. Like a widow has she become, once so famous among the nations. The princess among cities, now a bondmaid." (Lamentation 1:1)

Thousands of Jews were taken into captivity, and psalm 136 described poignantly their homesickness:

"By the streams of Babylon we sat and wept

When we remembered Sion.

On the aspens of that land we hung up our harps,

Though there our captors asked of us

The lyrics of our songs,

And our despoilers urged us to be joyous:

"Sing for us the songs of Sion!"

How could we sing the song of the Lord in a foreign land?

If I forget you, Jerusalem,

May my right hand be forgotten!

May my tongue cleave to my palate

If I remember you not, if I place not Jerusalem

Ahead of my joy."

Yet even in their sorrow they kept firm faith in God's promise of future restoration. The voice of Ezekiel and other holy men in their Babylonian exile kept up their courage until the time when in God's providence they returned to their native land and their beloved Jerusalem was rebuilt.

For the Redeemer, born into the Jewish people, Jerusalem also held a place of special love and significance. Although He had come to earth to

save the world, the actual years of His brief life were spent (save for the few years of exile) within the narrow confines of Palestine, and Jerusalem was for Him the very center and heart of that corner of the earth.

His birth took place at Bethlehem, a few miles away. To the temple in Jerusalem His mother and St. Joseph brought Him as a baby to be offered to the Lord. When the holy family took up residence in Nazareth of Galilee to the north, they nevertheless traveled the 90 miles to Jerusalem for the prescribed feasts, especially the Passover. It was on just such an expedition, when Jesus was 12, that the child was lost, and after a long search was found by his parents discoursing with the learned men in the temple.

And when Jesus began His public life at the age of 30, the city remained for Him a magnet which drew Him repeatedly, even though it quickly became apparent that it was in the holy city that His enemies were strongest, and ready to seize Him. From Galilee He made repeated strikes on the city with His sword of truth. There is a mysterious passage in the Gospel of St. Luke which indicates the deep significance of Jerusalem in the working out of our redemption: "Now it came to pass, when the days had come for Him to be taken up, that He steadfastly set His face to go to Jerusalem, and sent messengers before Him." (Luke 9:51) It was in Jerusalem and nowhere else that the final act in the great drama of the world's redemption must take place.

Coming into the city by way of the Mount of Olives and pausing to look upon it, with the towering and gleaming white marble walls of the temple rising up in queenly dignity on their mountain across the valley, Jesus felt in His soul a shuddering presentiment of what was to come.

Here was the city which represented the heart of His human world. Here were the people and their leaders to whom He had looked above all for understanding and acceptance of His divine mission. Why would they blind themselves and refuse the offer of His love and forgiveness? "Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen gathers her young under her wings, but thou wouldst not!" (Matthew 23:37) In the Greek of St. Luke we read that a *sob* rose up from Christ: "If thou hadst known, even thou, at least in this day, the things that are for thy peace! . . . For the days will come when thy enemies will dash thee to the ground and thy children within thee . . . because thou hast not known the time of thy visitation." (Luke 19:41-44)

**J**ERUSALEM, then, can be said to have two meanings as far as the Church is concerned. It designates a modern city, worthy of all honor because it enshrines within its walls so many of the very spots where Christ our Saviour walked and worked and suffered here on earth. The Church is anxious to safeguard those spots, and gives her special blessing to those who are able to visit them as pilgrims, and thus find renewal of their love and devotion to Christ.

But Jerusalem has another meaning in the mind of the Church; a higher, symbolic meaning. St. Paul even in his time pointed this out: "Sinai is a mountain in Arabia which corresponds to the present Jerusalem, and is in slavery with her children. But that Jerusalem which is above is free, which is our mother." (Galatians 4: 25)

Jerusalem, in effect, is a sign and symbol of the kingdom of God. When the kingdom of God is betrayed by man's sin and selfishness, there is occasion for mourning, just as the Jews of old mourned over their burning capital. That is why the Church during Holy Week makes use of the complaints of the prophets and the lamentations of Jeremias particularly to awaken sentiments of sorrow for the faithlessness of which all, to a greater or lesser extent, have been guilty.

But Jerusalem in the mind of the Church also has the significance of the final reward for those who have been faithful. St. John, in the mysterious book of the Apocalypse, describes a vision in which an angel says to him:

"Come, I will show thee the bride, the spouse of the Lamb. And he took me in spirit to a mountain, great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God. Its light was like to a crystal. And it had a wall great and high with twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of Israel . . . And the city has no need of the sun or moon to shine

upon it. For the glory of God lights it up, and the Lamb is the lamp thereof. And the nations shall walk by the light thereof; and the kings of the earth shall bring their glory and honor into it. And its gates shall not be shut by day, for there shall be no night there . . ." (Apocalypse 21:9 ff.)

It is this vista that the Church calls to the mind of the dying Christian when she prays: "May the holy angels come to meet you and take you to the heavenly city, Jerusalem." And over the body of the deceased Christian, as it is escorted from the Church after the funeral service, the choir sings: "May the angels lead thee into paradise; may the martyrs take thee to Jerusalem, the holy city."

How will the true Christian think of Jerusalem? He will see it through the eyes of Christ: the city most dear to His human heart in all this wide world. He will think of it as that fair and shining dwelling place for God which should be raised up in every human heart, and which is seared and destroyed by serious sin. To cherish this spiritual Jerusalem above all else is to be assured of reaching that heavenly Jerusalem where the exiled soul can at last find perfect peace.

#### THORNS AND LAUGHTER

It is better to hearken to the wise man's rebuke

than to hearken to the song of fools;

For as the crackling of thorns under a pot,

so is the fool's laughter.

*Ecclesiastes 7:5-6*



# Pre-marriage Clinic



## Pre-marital Dread of Children

Donald F. Miller, C.S.S.R.

**PROBLEM:** I am 25 years old and engaged to a wonderful Catholic two years older than myself. My question is whether I have an obligation to tell my fiance that I have an absolute dread of ever having more than one or two children. Perhaps this fear arises from the fact that I was one of several children brought up in a home where there was not too much love (my mother and father did not get along well) and where there was considerable privation for all of us. I made up my mind as a child that I would never have a large family, and this determination has grown stronger through the years. My fiance knows nothing about this; in fact, I gather from the way he speaks that he would like to have a large family. I haven't let on as yet, but this prospect petrifies me, and I know that I shall never be able to agree to it. Do I have an obligation to tell my fiance how I feel?

**SOLUTION:** This is certainly a matter that must be given serious consideration before marriage. There are many marriages today of four or five years' duration that are headed for the rocks, or already on the rocks of unhappiness, simply because the wife has some kind of fixation against having more than a couple of children. These wives either insist that their husbands

love them and support them without recourse to sex rights, or they unflinchingly demand that contraceptive measures be used. In either case the result is frustration and conflict and sin.

In some cases similar to the one presented above, the girl's fear of a large family is not something that cannot be modified and even destroyed by time and circumstances. If the person has attained to spiritual maturity, which may be defined simply as a willingness to do God's will at any cost to herself, the fear may be looked upon as merely a temptation that she will overcome as she would any other temptation to indulge her selfish desires. In this case she should meditate carefully on the exact meaning of the vows of marriage as they pertain to sex, and firmly decide that she will never take back what she gives up in making those vows. She can count also on the fact that, if she and her husband work hard to create a happy home, her fears of a large family based on the unhappiness of her home life in childhood will largely disappear.

However there are cases in which the fear of a large family (that is, anything more than two children) is an uncontrollable fixation in a girl before marriage. One sign of this would be a more or less secret mental unwilling-

ness to accept the full meaning of the vows of marriage, namely, that man and woman give to each other the permanent right to those acts designed by the Creator for the procreation of children. In other words, the girl would feel that she must retain the right of placing some limitation even on the reasonable requests of her husband for the things of sex after one or two children have been born.

Any girl or woman facing marriage with such a conviction is not only urged but is obliged to tell the man who wants to marry her that this is her attitude. If she does not she is guilty of cheating her husband, and it is possible that her mental reservations and

limitations on her promises might make her marriage invalid.

When such limitations are not thought through before marriage but are only vague and ill-defined, the marriage would be presumed to be valid. But if later on, after some years of marriage, they are thought through and insisted upon in one way or another, the result will be tragedy and misery for husband and wife and any children that have been born. In today's world, with all its propaganda against the primary purpose of marriage, and its unmitigated materialism and secularism, every young couple approaching marriage should talk over their attitudes toward children.

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#### DAUGHTER'S CHOICE

Dear Jane,

You wanted to know how we felt when you told us you wanted to enter the convent. Well, I think we were both pleased and surprised. We were not quite sure that we should approve. Mom and I talked it over, because we weren't sure if we should encourage you or try to hold you back. It isn't that we objected to your wanting to be a sister. It was just that you were so young. How could you know your own mind? How could we be sure this wasn't just a girlish fancy that you would soon outgrow as most girls outgrow their dreams of being a cowgirl or an actress? It somehow didn't seem right to disrupt our family life and send you off to school, if in a year or two you would change your mind. Yet, if God was really calling you, how could we possibly stand in your way? How could we face you, or, more important, how could we face God, if we held you back and knew we had caused you to lose your vocation?

There was only one answer. You would have the chance to make that choice yourself.

So now you're in school. Mom and I can only pray that you'll make the right decision. Only you and God can really decide, you know.

We would be, oh so very happy, if one of our girls actually did become a sister. And yet, if you finally decide that God isn't really calling you, don't feel that you are letting us down or that you are a failure. God chooses whom He will, and we cannot question His will.

Remember, wherever you are, you will always be in our prayers.

Love!

Dad



It's time to take notice of what  
is going on in the so-called  
alley across from the Alamo.

## Something New in Texas!

REINHARD B. STUMP, C.S.S.R.

THE alley across from the Alamo? You will look in vain for it, but you will find something new among the Spanish-speaking Catholics of the archdiocese of San Antonio. You will find it also in the dioceses of Austin, Corpus Christi, Galveston, Amarillo, Tucson, and lately also in the archdiocese of New York City. For the present this new something — having come over from Spain and proven successful there — is limited to persons who understand and speak Spanish. However plans are under way to extend this new something to the *Anglos*.

Do not be surprised if you hear the quiet of a peaceful afternoon suddenly shattered by a shout: "De Color-es!" The cry may come from a man in a passing automobile calling to a man hoeing his garden. You will see the man with the hoe raise up from his labors, smiling and waving his hand in a happy response. You might think that this shout is the password

of two revolutionaries secretly exchanging information about the next political rendezvous; but actually you have heard only the brotherly greeting of two *cursillistas* (pronounced koor-see-yeast-ahs).

When in a parish of 100 families, including the English-speaking as well as the Spanish-speaking, you see 25 to 30 men attending Mass and receiving Holy Communion every day, when you see 60 to 80 men at a weekly holy hour, some of whom had to drive 20 or more miles to attend, when you see 30 or 40 drive that many miles one way to say the rosary at the wake of a *cursillista's* friend, when you see boys and girls following vocations to the service of God from families that until a few months ago never went to church at all (and they live in areas where there are no Catholic schools) then it is time to take notice of what is going on in the so-called alley across from the Alamo.

I was as ignorant as you may be of the movement called *Cursillo de Cristiandad*, which is the answer to all of this, but recently I had my first contact with the *cursillistas* and their spiritual director in Karnes City, Texas. He and five *cursillistas* had recently returned from an all-expense-paid jet trip to New York City to in-



roduce the Cursillo movement into that metropolis. This spiritual director is a head-shaven, quiet-spoken, unassuming Cuban, a priest assigned to the archdiocese of San Antonio. When he casually mentioned the Cursillo as I ate a piece of chicken and he sipped coffee across the table from me, I thought at first that he had mentioned *conquistador*, one of the leaders in the Spanish conquest in America. I had to confess that I had not heard of the Cursillo or cursillistas. He was not shocked, but a little surprised. He said that the movement had started in Spain in 1949 under the leadership of Bishop Juan Hervas in a place called *Ciudad Real*.

It was introduced into the United States in 1957 at Waco, Texas. There are about 5,000 cursillistas in Texas. He himself has been spiritual director of the Karnes City Cursillo Center for one year and has 138 cursillistas in his area.

A cursillista is one who has taken or gone through the *Cursillo de Cristiandad*, which means that for three days he has been subjected to long sessions of complete spiritual brainwashing, if I may irreverently say it that way. *Cursillo de Cristiandad* means a "little course in Christianity." Only 35 men (the movement is for women also, but attention is given primarily to the men) are accepted for one Cursillo.

The Cursillo is held in any isolated place, away from all distraction or in a retreat house. Cursillistas take care of accommodations, food, and daily schedule. The Cursillo begins with silent recollection from the eve-

ning before until after the holy Mass of the first day. Each day begins with Mass and meditation. Besides the meditation five lectures are given each day, some of these by the spiritual director and some by capable cursillistas specially trained and coached. The men taking the Cursillo are frequently moved to tears by the earnestness and fervor of the talks given by the laymen who themselves are products of the Cursillo, with the result that men who have been lax Catholics become fervent, attend Mass and receive Holy Communion daily, and the good Catholics become better Catholics — all becoming imbued with an apostolic spirit to help in the parish and in any project of Catholic Action. All become zealous in bringing friends of theirs to a Cursillo.

The lectures are on the following subjects: First Day: Ideals — Habitual Grace — Catholic Action — Actual Grace — Holiness. Second Day: Study — Sacraments — Action — Obstacles to Grace — Leadership. Third Day: Knowledge or Understanding of the People to Be Converted — Life of Grace — Groups in Action — Lay Apostleship after the Cursillo — Final Perseverance as a Cursillista or Lay Apostle.

The Cursillo is a course of indoctrination in the fundamentals of the Catholic faith, aimed at impressing upon the men that true happiness is found only in living a really Christian life. The veteran cursillistas who direct the Cursillo speak to the men between lectures in huddled conversations of their own experience and

the peace of mind acquired by putting into daily practice the principles explained in the lectures. Thus they are living proof of the fact that a truly Christlike life can be and actually is being lived by ordinary men.

**T**HE Cursillo is different from a retreat in that the men are allowed to converse at all times (after the opening hours of recollection) and are encouraged to mingle freely for the purpose of discussing among themselves the points of instruction given in the lectures. It is different also in the fact that the benefits of the Cursillo are bolstered and furthered by the follow-up work. This follow-up work falls upon the shoulders of the spiritual director who must be a father to all his cursillistas, available day or night to give spiritual direction in problems that confront the newly-formed cursillista. Each cursillista must come once a month for spiritual direction and attend a holy hour once a week. There is a weekly meeting of cursillistas who are to become lecturers at the Cursillo.

The percentage of perseverance of cursillistas is about 95%, and about 75% remain daily communicants.

The *Cursillo de Cristiandad* is not an organization. There is no president, vice-president, secretary, or treasurer. There are no requirements of education or station in life. The age limits are 20 to 65 and usually only married men are eligible, though exceptions are made. The movement is under the complete authority of the bishop of the diocese. The results

of the Cursillo in changing hitherto lackadaisical or even apostate men into interested parishioners ready at all times to help the pastor and to shoulder parish activities, has won the enthusiastic support of pastors witnessing the change.

*By their fruits you shall know them.* So you will recognize the cursillista by his attendance at daily Mass and reception of Holy Communion, by his dropping into the church for a visit of ten to fifteen minutes on his way home from work, by his self-sacrificing assistance in the parish and in any corporal or spiritual work of mercy.

The cursillistas alone know what the motto or slogan "De Colores!" (of the colors) means. They are the opening words of the cursillista hymn sung at the weekly holy hour and the words become an encouraging greeting, similar to the *V for Victory* sign during the last world war, to prompt one another to persevere in the resolutions of the Cursillo until death. The cursillistas, by virtue of their mutual interests, associate together closely, becoming locked in a kind of spiritual brotherhood, and they race to help each other in the time of need, especially spiritual need.

Sounds fantastic? I would not believe if I had not seen it. I suggest that you see it for yourself in any parish where the Spanish-speaking parishioners have had the benefit of a Cursillo.

Father Augustine Petru, P. O. Box 152, Mission, Texas, is the originator of the movement in the United States and can be contacted for information.



# POINTED PARAGRAPHS

## Teen-Agers on Advertisements

Advertising is, without doubt, an essential activity in an economy like ours, built as it is on the sound principle of free competition in the producing and marketing of consumer goods. Yet we have never subscribed to the principle in this or any other field that the end justifies the means. Some advertising agencies apparently, in practice at least, are willing to use almost any means they can get by with to sell their products.

In *Today*, national Catholic magazine published in Chicago, and with an appeal directed especially to youth, a recent feature article underlined this truth. What struck us forcibly was the fact that the following conclusions about advertising were arrived at by teen-agers, namely, a group of seniors in an Ohio Catholic High School. What they were working on under the direction of their teacher was not primarily a moral evaluation. They were asked simply to examine a large number of advertisements, and then to apply to current advertising techniques the principles learned in a brief course in logic. Here are some of their own conclusions:

1. Ads affect homelife by persuading families to live beyond their means, thus leading to the employ-

ment of the mother outside the home, and to several jobs for the father. This deprives children of necessary companionship and guidance.

2. Ads inculcate wrong ideas about marriage, love, sex, material goods and comfort. They make the happiness of living depend on material things, comfort, etc.

3. Many ads tear down Christian ideals by flaunting immodesty as something natural and acceptable, the source of popularity, something desirable, "cute," normal.

4. Ads prostitute beautiful English, by using it for commonplaces or for unworthy objects.

5. Ads for remedies for baldness, obesity, skin blemishes, etc., are frequently not only revolting but are misleading as well. TV ads of this type, showing the effects of medicines on the human body, or giving personal and disgusting details, are sickening; they cause today's children to grow up without an inkling of what is vulgar or in bad taste in public.

6. Movie ads are in a class by themselves, sensational, lurid, vicious. They defeat their own purpose. They deter decent people from attending movies thus advertised, and often disappoint the sick personalities who are led to see pictures because of this type of advertising, and then find the films comparatively innocuous.

These conclusions represent quite an indictment. Readers who are in the advertising business may contend that in some respects the picture is overdrawn. Nevertheless, we contend that if they do not recognize in the list large elements of truth, it is a sign that their perspective on the real meaning of life is badly warped.

### **Another Word for Wives of Alcoholics**

The December issue of the *LIGUORIAN* carried a reprint, with adaptations and comments, of several rules that have been laid down for wives of alcoholics by groups interested in their problems.

In response to this article, several wives have written to us to say that the rules set down are unrealistic, unjust, ineffective, unsound and impossible. With varying degrees of emotion and vigor, some berate us for publishing the rules at all.

A further word needs to be said on this subject. Alcoholic husbands fall into two distinct classes. First, there are those who, by all the evidence that can be assayed by human judgment, are absolutely hopeless. The principal sign of such hopelessness is the fact that the husband in this class is too proud or immature even to admit at any time that he has a problem or is a problem. Even his violent cruelties to wife and children are perpetuated without a sign of ensuing remorse or humility.

While we adhere to the spiritual principle that there is hope for the most abject sinner to be converted, yet in the practical order a judgment

must sometimes be made, because of the suffering caused to others, that an alcoholic must be treated as hopeless.

Thus every priest and social worker has known cases in which the only sound advice to be given to the wife of an alcoholic is that she separate from him. Indeed, this advice must even at times be given to wives who have carried out all the rules set down in the December *LIGUORIAN*. Always, of course, the matter must be taken up with one's own pastor before action is taken.

The second class of alcoholic husbands consists of those for whom there are evidences of hope of a cure. The most essential such evidence is the man's admission to himself and to others that he is in a bad way, that he needs help, that he will take measures that will bring him help.

It is in such cases, when there is a basic sense of humility and remorse on which to work, that we urge wives to consider carefully the rules that experts have set down, and the necessity of a sturdy spiritual program for themselves that we added. Even an alcoholic for whom there is hope can be made hopeless by a selfish, unspiritual, nagging wife. But one for whom there is hope, even though he relapse now and then, can be saved by a good wife.

### **New View of St. Patrick's Day**

The new order of offices and Masses recently decreed by the Holy Father reduces the solemnity that can be given to some well-known saints.

Thus during March, the whole of which is a part of Lent, there can be no special Mass or office of St. Patrick, whose feast falls on March 17. The new rubrics call for the Lenten Mass to be said on every day of Lent unless a major feast, such as that of St. Joseph on March 19 intervenes. St. Patrick will merely be commemorated on his feast day.

This does not mean that the Irish, who owe their Catholic faith to St. Patrick, may not remember him in a special way on March 17.

Indeed, it is possible that the emphasis that must now be placed on the penitential Lenten Masses will serve to make more prayerful and penitential the remembrance of St. Patrick.

Perhaps it has been too often forgotten that St. Patrick was not only the apostle of Ireland, but also one of the most mortified and penance-loving saints who ever lived. Actually, the two things go together: no saint has ever been responsible for the conversion of any number of other souls, to say nothing of a whole nation, without astounding practices of personal penance. St. Patrick was no exception.

Let there be joy and thanksgiving among the Irish and their friends on the feast of St. Patrick. But when they see the violet vestments of penance used at Mass on that day, let them also be reminded that the true Irishman wants to continue the work of St. Patrick till the whole world is converted, and that the first step toward that goal is "doing penance."

## Guide for Entertainment

Not infrequently inquiries reach us concerning the moral values in some particular current movie or Broadway play or perhaps a new television program. Often we are not in a position to offer any firsthand opinions in answer to these inquiries. We can only refer the inquirers to the Legion of Decency classifications, the play listings found in some diocesan papers, and the comments of Catholic critics such as the competent William Mooring, whose syndicated column is widely seen.

For individuals and groups particularly concerned in this area of entertainment guidance, a word might be in order in praise of the four-year-old monthly periodical: *Catholic Preview of Entertainment, Main St., Carmel, N. Y.* This well-edited little publication covers quite comprehensively the various fields of entertainment. Legion of Decency classifications are given, together with special reviews of several of the leading current movies. Current offerings in the legitimate theatre are also reviewed, together with a guide as to moral acceptability.

In the field of television, the *Catholic Preview* makes the claim of presenting the first and only complete rating of national television programs based on acceptable Christian standards. The classification is based on past performance, over a period of time sufficient to form a balanced judgment. Programs are rated as being suitable for all, or only for adults. The objection to certain programs is spelled out as being based on either

excessive brutality or low moral tone. In addition, and on the positive side, some programs are given special recommendation for their high entertainment value.

Sections on current books, records, and comic books, together with feature articles, round out the Catholic *Preview of Entertainment*. In a difficult field, where opinions have been known to differ violently, we commend the editors for their courageous and worthy effort to offer sound and well-balanced guidance.

### Lay Mission Workers

*The Shield-Collegian*, published by the Catholic Students' Mission Crusade, carried an account in its September issue of the establishment of Southmission, an agency for lay persons wishing to serve in the mission fields of the Church. This agency is sponsored jointly by Archbishop Rummel, Bishop Charles P. Greco of Alexandria, La., and Bishop Maurice Schexnayder of Lafayette, La., and will deal principally with the mission fields of the southern United States and South America.

The primary work of Southmission will be to serve as a clearing house for lay people interested in serving the missions, as well as for missionary bishops and superiors who are in search of qualified lay helpers. It plans no residential training center of its own, but will assist prospective lay missionaries in preparing themselves to serve the missions, either directing them to existing training organizations or, where affiliation with an existing group is not feasible, striving to provide, with the assist-

ance of the local clergy and educational institutions, a minimum of six months of spiritual formation and cultural preparation for their future mission assignments.

This agency will differ from other lay missionary centers in the sense that its purpose is to give service to all existing and future lay mission training and sending groups.

Southmission is under the direction of Rev. Alexander O. Sigur, and the Southmission Secretariat address is P. O. Box 532, S.L.I. Station, Lafayette, Louisiana.

Another item in the news recently in regard to lay mission workers was the announcement that The Grail, international movement for Catholic lay women, will train Latin American women in the United States for the lay apostolate and send them back to their home countries as "Papal Volunteers."

The Grail program is a response to the call sent out some time ago by the Holy See for "Papal Volunteers" from North and South America to aid the Church in the countries of Latin America. The new center will be set up in connection with the existing Grail Institute for Overseas Service, Brooklyn, New York.

### Sources of Information for Lay Missioners

Persons who are considering taking up the work of the lay missioner can obtain information from the following organizations:

*For men and women:*

Association for International Development



374 Grant St.  
Paterson, New Jersey

Lay Mission-Helpers Association  
Very Rev. Anthony J. Brouwers  
1531 W. 9th St.  
Los Angeles 15, California

Marquette League for Catholic  
Indian Missions  
Rev. Lawrence J. Cahill  
289 4th Avenue  
New York 10, N. Y.

Volunteer Teachers Mission Service  
1007 Victoria St.  
Waco (Bellmead), Texas

*For women:*

Grail Institute for Overseas Service  
308 Clinton Avenue  
Brooklyn 5, New York

International Catholic Auxiliaries  
1734 Asbury  
Evanston, Illinois

Women Volunteers for Africa  
Regina Africae House  
5401 - 16th St., N.W.  
Washington 11, D. C.

*General Information:*

General information about opportunities for lay workers can also be obtained from the Mission Secretariat, 1312 Massachusetts Avenue, N.W., Washington 5, D. C.

A new pamphlet on the lay apostolate, called *Lay Missionaries — Who? Where? Why?* was published some time ago by Grail Publications,

March, 1961

St. Meinrad, Indiana. The price is 25 cents per copy.

### **Important Job**

Cures of physical ailments were commonplace events in the life of Christ. Why do they happen so seldom today?

They do happen in our time, as is well attested in the medical records of Lourdes. But they have become somewhat rare happenings after the apostolic age. The reason should be clear. They were needed in the early days of the Church to establish the claim of Christ and prove His divinity. But now His claim has been fully established and is apparent to all men of good will. It needs no rash of miracles to bear witness to it.

What is needed in our time is the testimony of a human being (selfish by his fallen nature) who puts full trust and confidence in God and who is resigned to God's holy will beneath whatever cross life brings. What is needed is the marvel of one who is handicapped cheerfully accepting his lot and striving bravely to lead a useful and normal life, so far as this is humanly possible for him. This is in a real sense "making manifest the works of God."

There are many such heroic individuals — crippled, blind, deaf, or otherwise disabled — who refuse to waste time in self-pity, but who are capably fulfilling responsible tasks. Their unquenchable spirit is an inspiration to the world and a shining example of courage.

It is of tremendous importance for the sick and handicapped — even hopelessly so — to be aware of the



spiritual significance of their suffering. The late Pope Pius XII stressed this in an address to invalids:

"What can we say of your suffering? Jesus, Who came into the world to redeem men — that is, to give them life and to give it in abundance —willed to have this come about by means of His passion. But His passion — and as a result, the redemption — must be completed by our suffering. So you are not useless, beloved sons and daughters. The supernatural offering up of your suffering can help to preserve the innocence of many, to call many others who have gone astray back to the right path, to bring light to those in doubt, to bring back peace to many in anguish."

The sick and the handicapped have a tremendous role to play in saving the world for Christ.

### Guest Quotes

Up to this time, I cannot remember having asked him for anything which he did not obtain. I am quite amazed when I consider the great favors our Lord has shown me through the intercession of this blessed saint, and the many dangers both of body and soul from which he has delivered me. It seems that to other saints our Lord has given power to succour us in only one kind of necessity. But this glorious saint, I know by my own experience, assists us in all kinds of necessities. Hence our Lord, it appears, wishes us to understand that He was obedient to him when on earth (for St. Joseph was called the father; and being, as it

were, the guardian, he could command Him), so now in heaven He grants him whatever he asks. This truth many others also have experienced, who have recommended themselves to him.

*St. Teresa of Avila*

"It does not even enter the minds of the majority of Christians that one of the most sacred duties of our religious profession is to contribute, with every means in our power, toward the diffusion of the divine light."

Pope John XXIII  
as a young priest.

### THE ACCENT COUNTS

A man puts first that which he worships. If he worships power or influence, his day-by-day decisions will invariably reflect that fact, no matter how carefully he wraps them in cloaks of selflessness and service. And if he places first his religious faith, his decisions will reflect their religious base even if he tries to conceal it.

*The Companion*

### PERFECT FATHER

The perfect father has his child as the center of his life; he cares for the future of his child; he punishes only for the good of his child; he works for his child, and he takes delight in his child. All these things can be applied to God our Father to an infinite degree.

*Father Stewart, S.J.*

# LIGUORIANA

## The Practice of the Love of Jesus Christ



### Chapter VIII—Love Is Not Perverse (continued)

*By St. Alphonsus Liguori*

*Translated by*

*C. D. McEnniry, C.S.S.R.*

#### V. Prayer

THE fifth and most necessary means for rising above indifference and truly advancing on the road to holiness is prayer.

And let me say, first of all, that in giving us this great means of prayer God shows us how much He loves us. What stronger proof of affection could anyone give to his friend than to say to him: "My friend, ask from me whatever you wish, and it is yours?" Now this is exactly what our Lord says to us: "Ask, and it shall be given you; seek, and you shall find." (Luke 11:9)

Prayer is called omnipotent — it can obtain anything from God. Theodoret writes: "Though prayer is but one thing, it is capable of all things." He that prays obtains from God all he wants. David has a beautiful expression: "Blessed be God Who has not turned away my prayer, Who does not withhold His mercy from me." (Psalms 65:20) These words, says St. Augustine, mean that so long as you are faithful to prayer, God's

mercy will be offered to you. St. John Chrysostom adds: "We always receive what we pray for, even before we have finished praying."

If we are poor in the possession of virtue, we can blame nobody but ourselves; we are poor because we want to be poor, and therefore we deserve no pity. If a beggar, who has a rich lord ready to supply him with everything the moment he asks, nevertheless prefers to remain in want rather than ask, what pity does he deserve? Look at our God, says St. Paul, ready to enrich everybody who appeals to Him. "Rich unto all that call upon Him." (Romans 10:12)

Humble prayer is useful to obtain everything from God; but we should know that, besides being useful, prayer is necessary for salvation. It is certain that we have absolute need of God's help to resist the temptations of the devil; and, sometimes, in certain more savage attacks, the ordinary help which God gives to everybody, should suffice, but in fact, on account of our evil inclinations, it will not suffice, and extraordinary help will be needed. He who prays will receive that help; he who does not pray will not receive it, and he will be lost.

Speaking particularly of the grace of final perseverance, that is, the grace of dying a friend of God, a grace absolutely necessary for salvation, St. Augustine says God does not give this grace except to him who prays.

The holy writers say that prayer is necessary for us, not only *by necessity of precept* but also *by necessity of means*, that is, a necessity so absolute that whoever does not pray simply cannot be saved. The reason, briefly, is that we cannot save our soul without the help of divine grace, and God does not give this grace unless we pray. Because our temptations and our dangers of falling into mortal sin are continual, continual also must be our prayer.

St. Thomas says: "Unceasing prayer is necessary for entrance into heaven." And before him Jesus Christ said: "We ought always to pray and not to faint." (Luke 18:1) St. Paul says: "Pray without ceasing." During the time we do not recommend ourselves to God, during that time the devil will conquer us.

Though it is true, as the Council of Trent teaches, that we cannot really merit perseverance, nevertheless St. Augustine says that in a certain broad sense we can merit it. "This gift of God, called perseverance, can be supplicatingly merited, that is, it can be secured by supplication." The Lord wants to give us His graces, but He wants to be asked. Indeed, as St. Gregory says, He wants to be importuned and almost forced by our

prayers. "God wishes to be entreated; He wishes to be compelled; He wishes, in a way, to be overcome by importunity."

ST. Mary Magdalen of Pazzi says that when we ask graces of God, not only does He hear us, but in a certain sense He thanks us. She is right; for God, being infinite goodness, which yearns to communicate itself to others, has an infinite desire to give us His gifts; but He wants to be asked. Consequently when He is asked, He is so well pleased that He, in a certain sense, thanks the one that asked Him.

Therefore if we want to remain in God's grace until death, we must play the beggar, incessantly asking God for help, always repeating: "My Jesus, mercy! Never permit me to be separated from You! Lord, help me! My God, assist me!" This was the constant prayer of the ancient fathers of the desert: "Incline unto my aid, O God; O Lord, make haste to help me." (Psalms 69:2) *Lord, help me, and help me now; for if You delay I shall fall into sin and be lost!* Thus should you implore His help above all in the time of temptation. Unless you do so, you will lose your soul.

We should have unbounded confidence in prayer. God has pledged Himself to hear us when we pray. "Ask, and you shall receive." (John 16:24) How can we doubt, says St. Augustine, since by making this promise God has obliged Himself to grant us the graces for which we ask. "His promise has made Him our debtor." Whenever we recommend

ourselves to God, we must have certain confidence that He will hear us, and we shall obtain everything we want. He Himself says: "All things whatsoever you ask when you pray, believe that you shall receive, and they shall come unto you." (Mark 11:24)

*But I am a sinner; I do not deserve to be heard.* Remember that Jesus Christ says: "Everyone who asks receives." *Everyone* be he just or sinner. St. Thomas says: "The power of our prayers to obtain God's help comes not from our merits, but from the divine mercy." In order to take away all fear of not being heard when we pray, our Saviour says: "Amen, amen, I say unto you, if you shall ask the Father anything in My name, He will give it to you." (John 16:23) These words can be understood to mean: "Sinner, you do not deserve to receive favors through your own merits; therefore do thus: when you want a favor, supplicate My Father in My name, that is, by *My merits and My love*. Then ask whatever you please, and you will get it. But mark well the words *in My name*. They mean, as St. Thomas explains, *in the name of the Saviour*. Therefore the favors we ask must be favors pertaining to our eternal salvation. Therefore God's promise does not hold for temporal favors. When temporal favors are conducive toward our eternal salvation, God will grant them; when they are not, He will not grant them.

When we ask for temporal favors, we should always ask on condition they are useful for our eternal salva-

tion; but when we ask for spiritual favors, we should ask without any condition, but with certain confidence of being heard, saying: "Eternal Father, in the name of Jesus Christ, free me from this temptation, grant me holy perseverance, give me Your love, bring me to paradise." We can ask these favors also of Jesus Christ in His own name, that is, through His merits, because here too, we have His promise: "If you ask anything in My name, I will give it to you." (John 14:14)

When we ask God for His favors, let us not forget to recommend ourselves also to Mary, the dispenser of God's graces. St. Bernard says it is God indeed Who gives the favor, but He gives it through the hands of Mary. "Let us ask favors and ask them through Mary, because what she asks she receives, and she cannot be refused."

#### Affections and Prayers

JESUS, my Love, I am firmly determined to love You as much as I can and to become holy. And the reason I am determined to become holy is to give You pleasure and to love You in this life and in the next. I myself can do nothing, but You can do everything; and I know that You wish me to be holy. I see that, by Your grace, my soul longs for You and goes about seeking only You. I wish to live no longer for myself. You desire me to be wholly Yours, and wholly Yours I desire to be. Come and unite me to Yourself and Yourself to me. You are infinite goodness; You are the Lover Who has loved

me so tenderly; You are exceedingly loving and exceedingly lovable; how then could I ever love anything but You! I prefer Your love to anything else in the world. You are the one only object, the one only goal of all my affections. I give up all else to devote myself solely to loving You, my Creator, my Redeemer, my Comforter! You are my hope, my love, my all!

I will not lose heart about becoming holy on account of the offenses I have committed against You in past years; I know, my Jesus, that You have died to pardon those who repent. I love You now with my whole soul, I love You with my whole heart, I love You more than myself, and I repent above all else of having despised You, O supreme Good.

Now I am no longer mine, but Yours, O God of my heart! Dispose of me as You wish. I embrace, in order to please You, all the tribulations You choose to send me — sickness, suffering, anguish, ignominy, poverty, persecution, abandonment — I embrace all in order to please You, as I embrace also the death You have prepared for me, together with all the pain and anguish that may accompany it. Grant me the grace to love You tenderly; that is all I ask. Give me help, give me strength, during the days of life that yet remain, to make amends, by my love, for the bitterness I have caused You during the past, O only love of my soul!

O queen of heaven, O mother of God, O eloquent advocate of sinners, I trust in you!


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#### LIGHT OF THE SOUL

Amid the glitter of the more or less illusory lights of our time, which often distract men from the practice of meditation which they so badly need, the blind can teach their fellow men a very valuable lesson. Since many men are deprived of the all-important light of religion and even of the light of common sense, the blind, especially those who, like you, belong to the Church, can teach them to place a just value on the light of intelligence and virtue, and especially on the eminently divine and supernatural light of faith and charity. What an abundance of light is there in a trusting and loving soul, in a soul which, like yours, is bathed in the "true light that enlightens every man who comes into the world," Jesus Christ! Dear children, spread this flame wide around you! The cry of the blind man in the Gospel, "Lord, that I may see!" (Luke 18:41) rises today from the multitudes of the spiritually blind, who are perhaps only waiting for one of their fellow men to lead them by the hand into the light of love and truth. You must be this compassionate fellow man! Let your example attract and influence all the men who believe they are all-seeing while their spirits and souls are — alas — estranged from God and enveloped in spiritual darkness, which is much more to be dreaded than physical darkness!

*John XXIII: The Pope Speaks*

# BOOKS



**THOMAS TOBIN, C.S.S.R.**

**We recommend that books listed or reviewed in THE LIGUORIAN be purchased at your local bookstore. If you cannot obtain the book in that way, you may write to THE LIGUORIAN for further information.**

**The Word of God**

Georges Auzou (Herder and Co., \$4.75)

**The Four Gospels**

Lucien Cerfaux (Newman Press, \$3.00)

**The Sunday Gospels**

Richard T. A. Murphy, O.P. (Bruce Co., \$5.00)

In the last few years a gratifying wealth of printed matter has appeared from the Catholic publishing houses in explanation and illustration of the Scriptures. Here are three recent works which can be highly recommended. Abbe Auzou's stated intention in writing his book is to offer to the average reader "help in acquiring a consciousness of the revelation given by God as to the entirely singular origin and nature of the Bible." The available historical evidence, and the internal evidence of the Bible itself are made use of to fulfill this purpose. Msgr. Cerfaux is more limited in his scope. His work is concerned only with the Gospels: their historical setting, their language, literary forms, arrangement, and critical position. The author presents his material with admirable clarity and vigor. Father Murphy's book considers the one group of Biblical readings that is familiar to all Catholics, namely, the Sunday Gospels. Taking each of them in turn, he explains the text, and suggests practical resolutions which can be drawn from it. The work of this American Scripture scholar should be especially helpful to priests, but lay people as well can find it a good instrument for meditation and study.—L.G.M., C.S.S.R.

**African Women Speak: World Horizon Reports No. 26**

One of a series of carefully edited studies on current topics of world interest, prepared for the general reader and for use as background material in social study, history and religion classes.—L.G.M., C.S.S.R.

(Maryknoll Publications, \$1.00)



## **Catholic Viewpoint on Church and State**

Jerome G. Kerwin

This book should be of great interest to our readers because it presents a statement on a very important subject by a man who is both an expert political scientist and an outstanding Catholic layman, Jerome G. Kerwin of the University of Chicago. The past presidential campaign has made a controversial conversation topic of the relation between church and state, especially the Catholic Church and the American State. Much heat and some light have come from this discussion.

Some Catholics who have vehemently defended the principle of separation of church and state may have had some doubts about the theoretical justification of their position plus some embarrassment over actions and pronouncements by bishops in Latin countries. Mr. Kerwin does explain the doctrinal justification of the position of American Catholics by an examination of the historical development through the centuries of the relationship between church and state as well as by authoritative statements by American Catholics and by popes. This topic cannot be understood apart from a knowledge of the historical conditions in which each age has made its own practical conclusions from the basic principles that express the essential relationship between the two societies. There must be no interference with the individual's right to worship God as he pleases, but there must also be a spirit of helpful cooperation so that each society can attain its proper end. Besides this basic theoretical problem, Professor Kerwin examines various practical applications such as federal or state aid to the child in a private school.

This is an excellent book that will help to refine ideas to a point of clarity. It is very unfortunate that in several places the proofreading was so poor that the printed sentence means exactly the opposite of what the author intended. On page 168 the word should be impossible instead of possible. A similar example occurs on page 190. A second edition should correct these errors.—T. T., C.S.S.R.

(Hanover House, \$3.50)

### **Brother Solomon**

W. J. Battersby

Brother William, an English Christian Brother, has written the biography of Brother Solomon, a French Christian Brother who was martyred in the French Revolution. A good story of a man and his times.

(Macmillan Co., \$6.00)



**St. Catherine of Siena**

Blessed Raymond of Capua

There have been only a few saints whose biographies have been written by saints. St. Francis of Assisi and St. Dominic Savio are two saints so privileged. St. Catherine of Siena is the subject of an intimate portrayal by her confessor who has been awarded the title of Blessed. This medieval Dominican tertiary is one of the most remarkable women of all times. She united in her soul gifts that are not often found together: mystical union with Christ and practical skill in the politics of her day. It was Catherine who stood before the pope at Avignon and told him: "It is my will and the will of God that you return home to Rome." This is an excellent firsthand account of an extraordinary woman.—T.E.T., C.S.S.R.

(P. J. Kenedy and Sons, \$4.95)

**St. John Eudes: A Spiritual Portrait**

Peter Herambourg, C.J.M.

Ruth Hauser, M.A.

Father Peter Herambourg began to collect data a few years after the death of St. John Eudes. He arranged the matter in chapters according to the virtues practiced by the saint. A good spiritual portrait of one of the promoters of devotion to the Sacred Heart.—J.E.R., C.S.S.R.

(Newman Press, \$4.00)

**The Story of American Catholicism**

Theodore Maynard

In this work Theodore Maynard gives us a picture of Catholicism in its relation to America. Though held to brevity by the scope of the work, he does give us some idea of the many difficulties, conflicts and controversies both within and without that accompanied and helped to form the growing Church. Of particular interest at this moment will be his account of the abolition movement and the stormy days of the Civil War period.—J.D.E., C.S.S.R.

(Doubleday Image Book, 2 vols. @ \$.95)

**Golden Tapestries**

Sister M. Gregory Kaumans, O.S.U.

Saint Frances of Rome is one of the few women who attained sanctity as wives. A search of Butler's *Lives of the Saints* reveals that most married women reached sanctity as widows rather than as wives. But St. Francis was a saintly wife and mother who found and loved God in her vocation. Sister M. Gregory has taken the basic facts of her life and fashioned them into an imaginative and interesting narrative.—T.E.T., C.S.S.R.

(Society of St. Paul, \$3.00)

**Therese****Dorothy Day**

The Little Flower has captivated many people who have felt drawn to write about her. One of the latest is Dorothy Day, the co-founder of the *Catholic Worker* who first came in contact with Saint Therese before her conversion. Miss Day uses authentic documents to present her personalized view of the saint. Much emphasis is placed on the family of the Little Flower so that her parents and sisters emerge as distinct individuals. A well-written sketch.—T.E.T., C.S.S.R.

(Sheed and Ward. \$3.25)

**Saint Madeline Sophie Barat****Mother C. E. Maguire, R.S.C.J.**

Madeline Sophie Barat was the foundress of the Religious of the Sacred Heart, a group engaged principally in the education of girls from well-to-do families. An American religious, Mother Maguire has written the interesting story of the life and work of St. Madeline Sophie Barat.—W.W., C.S.S.R.

(Sheed and Ward. \$3.75)

**St. Teresa of Avila****Giorgio Papasogli****G. Anzilotti, translator**

The Osservatore Romano praised this book as the best biography of St. Teresa in Italian. It is well merited praise as the author does have the ability to use the facts of her life to make St. Teresa emerge as a real person endowed with exceptional gifts of nature and grace. The 400 pages present a full portrait of the great Spanish saint.—F.E.R., C.S.S.R.

(Society of St. Paul. \$4.00)

**Padre Pio****Oscar De Liso**

One of the most fascinating figures of our day is Padre Pio, the Italian Capuchin who bears the stigmata of Christ. The GI came, saw and believed and brought the news back to the United States. As in all such cases the Church has not pronounced on the authenticity of the stigmata or on the extraordinary powers and cures attributed to Padre Pio. In fact, a few years ago several Italian biographies were placed on the Index of forbidden books precisely because they called the phenomena miraculous. The Church waits. This biography is well told with a fullness of detail that makes for absorbing reading. The author does not try to anticipate the decision of the Church about Padre Pio or the extraordinary events that surround him.—T.E.T., C.S.S.R.

(McGraw-Hill. \$4.95)

**The Case of Cornelia Connelly**

Juliana Wadham

The astounding life of an astonishing woman. Cornelia Connelly led as dramatic a life as ever could have been dreamed of by a romantic novelist. Mrs. Wadham portrays vigorously, penetratingly, without sentimentality, yet sympathetically the life of Cornelia Connelly as a wife, mother and nun.—J.D.E., C.S.S.R.

(Doubleday Image Book \$.85)

**Saint Paul**

A. Penna

K. C. Thompson, translator

From the pen of Dr. A. Penna, the secretary of the Italian Biblical Association, comes this life of St. Paul. It is a scholarly work but presented in a popular style. The personality of this great saint comes to life in the pages of this biography. W.W., C.S.S.R.

(St. Paul Publications, \$.50)

**The Christian Life Calendar**

Rev. George Kolanda

Rev. John F. Murphy

The **Christian Life Calendar** has become a fixture in the Catholic publishing field. People have come to depend on it for an explanation of the Mass of the day plus an inspirational capsule to help keep spiritual values active in daily living. It is late this year because of the revision of the rubrics of the Mass and breviary.

(Bruce Publishing Co., \$1.25)

**Wheat for This Planting**

Katherine Burton

Saint Mary Joseph Rossello, the foundress of the Daughters of our Lady of Mercy, was canonized by Pope Pius XII in 1949. A remarkable saint who by her prayers, sufferings and active labors brought many souls to Christ. Saint Mary Joseph is almost unknown in the United States. Katherine Burton, the talented biographer, has portrayed the inner life of the saint as well as her apostolic endeavors.

(Bruce Publishing Co., \$3.50)

**A Nun With a Gun**

Eddie Doherty

Sister Stanislaus was a Daughter of Charity intimately connected with Charity Hospital in New Orleans for many years. She was the friend of all who nursed sick bodies, soothed bruised souls, secured necessary funds from the politicians and did everything else necessary to run a large hospital. Eddie Doherty has written a quick moving sketch of a charming woman.

(Bruce Publishing Co., \$3.50)

## BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

### MOST POPULAR

(Not necessarily approved. Roman numeral indicates a moral rating according to categories used in general list.)

The Leopard (IIa)—*di Lampedusa*  
Hawaii (IIb)—*Michener*

Advise and Consent (IIb)—*Drury*  
The Chapman Report (IV)—

*Wallace*

Water of Life (IV)—*Robinson*

The Lovely Ambition (IIa)—*Chase*

The Affair (IIa)—*Snow*

The View from the Fortieth Floor  
(IIb)—*White*

Watcher in the Shadows (I)—

*Household*

To Kill a Mockingbird (IIa)—*Lee*

Trustee from the Tool Room (IIa)  
—*Shute*

The Lincoln Lords (I)—*Hawley*

Before You Go (IIb)—*Weidman*

The Inspector (IIa)—*de Hartog*

### I. Suitable for general reading:

Reaching for the Stars—*Bergaust*

The Golden Conquistadores—*Black-  
er & Rosen (eds.)*

Bring Forth the Children—*Brynnner*

Storming of the Gateway—*Downey*

The Night the War Was Lost—  
*Dufour*

Scientific Words—*Flood*

The World of Musical Comedy—  
*Green*

The Conversion of Augustine—

*Guardini*

MacLean's Canada—*Hannon (ed.)*

The Chess Players—*Keyes*

The Man Who Captivated New York  
—*Lieberman*

Confessions of a Happy Man—

*Linkletter & Jennings*

The World of Law—*London (ed.)*

The Stars and Stripes Story of World  
War II—*Meyer (ed.)*

Los Angeles—*Nadeau*

Shakespeare's Progress—*O'Connor*

How America Eats—*Paddleford*

John Keats—*Peare*

Five Sea Captains—*Teller*

Diary of a Russian Schoolteacher—  
*Vigdorova*

The Lady Persuaders—*Woodward*

Elena—*Zelayeta*

By Rocking Chair Across Russia—  
*Atkinson & Searle*

The Public Years—*Baruch*

The Day Christ Was Born—*Bishop*

Songs of the Gilded Age—*Boni  
(ed.)*

Out on a Limerick—*Cerf*

The Educated Woman—*Cleveland  
& Anderson*

The Wainwright Inheritance—  
*Corbett*

From Raft to Raft—*Danielsson*

Padre Pio—*de Liso*

Complete Poems—*Dickinson*

Immigrant Saint—*di Donato*

Sister Stanislaus—*Doherty*

Yours Truly—*Downs*

Compact History of the Civil War  
—*Dupuy*

Many a Voyage—*Erdman*  
 In a Word—*Ernst & Thurber*  
 Murder on Wall Street—*Ethan*  
 Sleeping Dogs—*Ferrars*  
 World Travelog—*Hammond Editorial Staff*  
 Korea and the Fall of MacArthur—*Higgins*  
 Invitation to Vengeance—*Knight*  
 No Carte Blanche to Capricorn—*Le Ghait*  
 The Great Detectives—*Mathieson*  
 Death to Traitors—*Mogelever*  
 War Becomes Revolution—*Nevins*  
 After Hours—*Nickles (ed.)*  
 A Party for the Shooting—*Revell*

## II. Suitable only for adults:

### A. Because of advanced style and contents:

The Intelligent Man's Guide to Science—*Asimov*  
 Summoned by Bells—*Betjeman*  
 The Lapps—*Bosi*  
 Black Thursday—*Caidin*  
 The Concise Encyclopedia of Archaeology—*Cottrell (ed.)*  
 Lonesome Traveler—*Kerouac*  
 The Smut Peddlers—*Kilpatrick*  
 Walt Whitman's Civil War—*Lowenfels (ed.)*  
 The Golden Age of American Anthropology—*Mead & Bunzel (eds.)*  
 Turmoil and Tradition—*Morison*  
 The Light in the Piazza—*Spencer*  
 Mountain Without Stars—*Zermatten*  
 Black Maria—*Addams*  
 Collected Short Stories—*Aiken*  
 The Wonders of Life on Earth—*Barnett*  
 Fall Guy—*Barry*  
 The Huntress Is Dead—*Benson*  
 Heaven Knows Who—*Brand*  
 Spring Song and Other Stories—*Cary*  
 Two Dramas—*Claudel*  
 No Little Thing—*Cooper*

The Devil Inside—*Coulter*  
 Out for the Kill—*Gilbert*  
 The Pacifiers—*Hanan*  
 The Quest for Equality—*Harris*  
 The Nelson Touch—*Lewis*  
 The Labyrinthine Ways of Graham Greene—*Kunkel*  
 The Dollar Diploma—*Mann*  
 Man and His Body—*Miller & Goode*  
 History for Beginners—*Mingote & Read*  
 Sing Me a Murder—*Nielsen*  
 The Sign of the Fish—*Quennell*  
 Swinburne: A Selection—*Sitwell (ed.)*  
 Cancer: Disease of Civilization—*Stefansson*  
 The Unfinished Revolution—*Ulam*  
 Peaceable Lane—*Wheeler*

### B. Because of immoral incidents which do not, however, invalidate the book as a whole:

Not for Love—*McManus*  
 Sermons and Soda Water—*O'Hara*  
 The Grace Divorce—*Swinnerton*  
 Pomp and Circumstances—*Coward*  
 Lust for Innocence—*Doubtfire*  
 Kept Women Can't Quit—*Fair (pseud.)*  
 Come Back on Monday—*Klass*  
 Death in View—*Macrae*  
 Women Confidential—*Mortimer*  
 The Love Pavilion—*Scott*  
 The Marquise of O—*von Kleist*  
 The Immortal Lovers—*Worthington*  
 The Corinthians—*Wyckoff*

## III. Permissible for the discriminating adult:

The White Stone—*Coccioli*  
 A Corner on Angels—*Rogers*  
 A Sense of Values—*Wilson*

## IV. Not recommended to any reader:

Do Not Go Gentle—*MacCuish*  
 Confessions of a Spent Youth—*Bourjailly*

# LUCID INTERVALS

A worker was shorted two dollars in his pay envelope and complained to the paymaster.

"You were overpaid two dollars last week and didn't object," reasoned the paymaster.

"I know," said the employee. "I don't mind overlooking one mistake, but when it happens the second time, I think it's time to complain."

Employee (to tough boss): I've been around here for two years, doing three men's work for one man's pay, and I want a raise.

Boss: Well, I can't give it to you. But if you tell me the names of the other two men, I'll fire them.

"My three boys stick together — when one boy gets into trouble, neither of the others will tell on him."

"Then how do you find out which one to punish?"

"It's easy. I send them all to bed without supper. Then the next morning I thrash the one with a black eye."

Teacher: Frankie, name the benefits of the automobile age.

Frankie: Well, it's almost stopped horse stealing.

"How do you like my hat?" asked the wife innocently, as she preened herself before the mirror.

"It looks silly," said her tactless husband. "Why don't you take it back?"

"Oh, I can't take it back," said the wife. "You see, it's my old one. But I'll go buy another."



They were quarrelling.

"Kindly return my lock of hair," she said angrily.

The young man was sarcastic.

"All right. Do you want the dark lock, or the one you gave me when you were a blonde?"

Employer: For a man with no experience, you're certainly asking a high wage.

Applicant: Well, sir, the work's so much harder when you don't know what you're doing.

## FILE 13

If you want to see a really daring motorist, visit the morgue.

A husband is like an egg. If continually kept in hot water, he becomes hardboiled.

Juvenile delinquent: a youngster who has been given a free hand, but not in the right place.



## TOO LENIENT WIFE

*Problem:* My wife is constantly taking sides with the children against me in things I deem necessary for their good. I realize that I am inclined to be strict; I see so much evil in the lives of other young people that I am determined my children will not be spoiled or perverted. But I get no cooperation. I know I'm right, but what can I do?

*Solution:* From the manner in which you phrase your complaint I have my doubts as to how completely you are in the right. The end you have in view is beyond all argument; every parent should be determined that his children will be spared the all too common moral disintegration of the youth of today. But that will never be accomplished simply by a hard, dictatorial, unyielding attitude in regard to the pastimes of youth. Young people are not saved from sin by being locked up in a home, thundered at if they want to go to a dance or a show or a party, suspected of evil every time they spend an evening outside their home. I have a strong suspicion that these are the methods you are inclined to use to shield them from the popular sins of the day. Your end is good, but your means, if such they are, are bad. You cannot expect a growing youth to accept your false estimate of the world; that there is nothing good in it, that there are no innocent pleasures in which your children can take part; that the world will corrupt them if you let them out of your sight. Far better to earn their confidence, to instruct them about the dangers, to trust them as having some sense of responsibility themselves. These may well be the aims of your wife, which you call "taking sides with the children against you."

On the other hand, it may be that your wife is weak and lax in some of the important things. If she is not concerned with where the children go or with the character of their companions, if she favors their sitting around in darkened parlors far into the night, if she encourages drinking and tavern-frequenting, then you have a legitimate complaint. Even then it will do no good to act like a tyrant and rant and rave. Better far to bend down to their level, to show them a good time of your own accord once in a while, to prove how much you want them to be happy, and then to use the confidence thus gained to convince them of the evils that are endangering their lives.

(This is a chapter from the booklet, **ANSWERS TO QUESTIONS OF HUSBANDS AND WIVES**. A copy of the booklet may be obtained by sending twenty-five cents to **LIGUORIAN PAMPHLETS**, Liguori, Missouri. Write to the same address for a complete list of our pamphlets.)

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